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FABLES

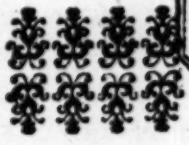
Moral and *Political*,

With Large

EXPLICATIONS.

Translated from the DUTCH.

VOL. II.



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INDEX of the Fables contain'd in the Second VOLUME.

A.

48. THE Ants *and the* Graſhoppers, *the* Wild-Boar *and the* Fox. 355.
The Aſs *and the* Fox, 124.
35. *The* Aſs *and the* Gardiner, 249.
6. *The* Aſs *and the* Horſe, 39.
The Aſs *and the* Wild-Boar, 335.
37. *The* Aſs *carrying a* holy Image, 260.
47. *The* Aſtrologer, *the* Cunning-man *and the* Witch, 342.
The Athenians *and* Jupiter, 148.

B.

28. *The* Bird-Catcher *and the* Bird, 206.
17. *The* Boaſter *and the* Lyar, 132.

C.

18. *The* Camel *and the* Ox, 144.
23. *The* Cat *and the* Cock, 178.

22. *A* City *and the ſeveral* Compañies *of* Tradeſmen, 174.
36. *The* Cock *and the* Fox, 255.
19. *The* Collier *and the* Clothier, 153.
39. *The* Commonwealth *of* Apes, *and the* Maſter *of a* Ship, 271.
The Crane *and the* Gooſe, 154.
1. *The* Crocodile *and the* Wrens, 1.
34. *The* Crow *and other* Birds, 242.
The Crow *and the* Sheep, 334.

D.

Death *and the* Labourer, 374.
46. *The* Cowardly Dog *turn'd* Brave, 334.
7. *The* Dog, *the* Wolf, *the* Sheep, *and* Bitch *with* Puppy, 45.
The Dog *and the* Sheep, 46.

E.

38. *The* Eagle *and the* Fox, 265.

F.

The Fly *and the* Louſe, 155.
3. *The* Fiſhermen *and the* troubled Water, 15.
49. Fortune *and* Mankind, 364.
The Fox *and the* Bear, 304.
The Fox *and the* Cock, 304.
43. *The* Fox *and the* Crane, 302.
11. *The* Fox *and the* Lion, 79.
The Fox *and the* Raven, 305.

16. *The* Fox *and the* Statue, 124.
30. *The* Fox *and the* Thorn-Tree. 218.
41. *The* Fox *and the* Wood-Cleaver, *the* Weeping-Fowler *and the* Crocodile, 285.
12. *The* Fox caught *in a* Net, *and the* Hen, 87.
4. *The* Fox, *the* Goat, *and the* Peasant, 22.
5. *The* Fox, *the* Lion, *and the* Ox, 29.
8. *The* Fox, *the* Raven, *and the* Dove, 50.
2. *The* Fox *without a* Tail, 7.
The two Friends travelling together, 149.
26. *The* Fryars *and the* Tradesman, 196.

G.

The Goose, *the* Swan, *and the* Stork, 373.
45. *The* Gourd *and the* Palm-Tree, 324.

H.

The Great Jar *and Little* Jar, 324.
The Horse *and the* Swine, 374.
The Horse *and the* Fly, 295.

I.

Jupiter *and the* Serpent, 162.

L.

25. *The* Land-Fowl *and the* Water-Fowl, 189.
The Leopard *and the* Fox, 124.

50. Life *and* Death, 373.
The Lion *and the* Bull, 314.
The Lion *and the* Goat, 313.

M.

31. *The* Man *and the* Eagle, 222.
21. *The* Man *and the* Wood, 170.
The Men walking *on the* Sea-ſhore, 83.
The Merchant *and* Fortune, 365.
24. *The* Mice *and the* Cat, 180.
29. *The* Mice *and the* Trap, 213.

P.

The Peaſant *and* Fortune, 364.
33. *The* Peaſants, *and their* Hens, Ducks, Pigeons *and* Bees, 236.
42. *The* Pike *and other* Fiſh, 294.
The Poor Man *and the* Satyr, 134.
The Poor Man *and* Fortune, 366.
32. *The* Prudent Snake, *and other* Beaſts, *his Enemies*, 228.

R.

14. *The* Rich Mouſe *and the* Poor Mouſe, 105.
40. *The* River *and its* Fountains, 279.

S.

20. *The* Serpent, Peaſant *and* Broodhen, 162.
10. *The* Sheep *and the* Dog, 68.
9. *A* Stag *looking on his* Legs *and* Horns, 60.

The Swallow *and the* Crow, 326.

T.

15. *The* True Worſhipper *and the* Idolater, 115.
13. *The* Trumpeter *and the* Flitter-mouſe, 96.

V.

27. *The* Unicorn, Ermin, *and other* Beaſts, 201.
44. *The* Vultur, *and her* Birth-day Feaſt, 313.

W.

The Wife *and her* Gallant, 361.
The Willow *and the* Oak, 325.

Y.

The Young Man *and* Death, 275.
The Young Man *and* Fortune, 364.

ERRATA.

PAge 90. Line 11. after *Club* add *in*. P. 183. l. 25. for *upon* r. *up*. P. 311. l. 33. r. 1668.

FABLE I.

The Crocodiles *and the* Wrens.

THE Crocodiles reflecting, that they were not qualify'd either to ſow, to reap, or to get their living by Labour; as alſo that by reaſon of their huge bulky Bodies they ſtood in need of a large Portion of Food, obſerv'd beſides, that they were very fit to prey on the other living Creatures either of the Water or Land: For this reaſon they thought fit to take up their abode not far from the Sea, in the Waters of the moſt renown'd River *Nilus*, to the end that they might feed on the Fiſh that came out of the Sea up the River, and on thoſe that fell down the Stream towards the Sea, and at the ſame time alſo nouriſh themſelves with the Fleſh of all the Creatures that dwelt on the Land: And as they were very diligent in ſearching after their Prey, they took a great quantity, and nouriſh'd themſelves very luxuriouſly. On the other hand, the Wrens, knowing themſelves to be the leaſt of all the Birds, and that they had need but of a ſmall Pittance of Food, and that the Crocodiles, having no Tongues,

could not cleanſe their Mouths of the Bits of Fiſh and Fleſh that ſtuck in their Teeth, when they had been chewing and gorging their Prey, tho they were very deſirous to have them out, bethought themſelves that they might be very ſerviceable to the Crocodiles in that Affair, and at the ſame time ſupply themſelves with Food in abundance. Upon this the Wrens, who till then were very lean and out of caſe, fly away to the Crocodiles, and promiſe them, that if after they had eaten they would open their Mouths, they would fly in and pick out all the bits of Fiſh or Fleſh that ſtuck between their Teeth, or that hung in their Throats, and would be contented therewith for their pains, and deſire no other Reward of them. The Crocodiles accepted of the Proffer, and accordingly promis'd, that whenever they had gorg'd themſelves, they would lie with their Mouths open; nor did the Wrens fail to keep their words, but got their Food from the Scraps they found in the Mouths of the Crocodiles. This Commerce was carry'd on between them for ſome time to the ſatisfaction and advantage of both Parties; and the Wrens who were grown fat and dainty with their new delicious Food, obſerv'd, that by their picking the Crocodiles Teeth, they procur'd them ſo great a Pleaſure, that it commonly lull'd them aſleep: Upon this they unanimouſly reſolv'd, whenever they found them ſleeping, to leave picking their

 Mouths,

Mouths, and creep down their Throats, hoping thus to find, not only Food in greater abundance, but likewiſe to ſatisfy their Luxury by feeding on the moſt dainty Morſels, particularly the Liver. And this too happen'd according to their Wiſh: But as they were wholly intent in glutting themſelves with the Liver, the Crocodiles happen'd to wake, and ſhutting their Mouths, the Wrens were buried alive in their Entrails: Thus theſe fooliſh Creatures loſt their Lives in the warm purſuit of their luxurious Deſires.

EXPLICATION.

BY the *Crocodiles* are underſtood ſuch Inhabitants of a Country or City, as from foreign Parts import ſo much Gain and Profit as is not only ſufficient to ſupport themſelves, but to maintain alſo ſome of their Fellow-Inhabitants out of the ſuperfluous and uſeleſs Remainders of it.

By the *Wrens* are meant all the other Inhabitants, who hire out themſelves and their Services, that they may get a Livelihood from what they earn of their Fellow-Inhabitants.

By the *Liver* is underſtood the Gain and Profit which foreign Merchants, and ſuch as are ſerviceable to them in that Quality, muſt neceſſarily make, that they may be able to carry on their Commerce, and to maintain and ſupport themſelves and Families.

If Men could fancy to themſelves a very populous City, ſituate in a Country wholly barren and fruitleſs, whoſe Rivers produce no Fiſh, and whoſe In-

habitants buſy themſelves in doing mutual Services only, and in ſupplying, providing and ſelling to one another all the Neceſſaries of Life, but where none of them take care to import any foreign Fruits or Merchandizes; ſuch a City might well be compar'd to a Man, who wanting daily nouriſhment, and not knowing where to find it but out of his own Body, ſhould, to ſatisfy his Hunger, open a Vein in his Arm or Leg, and drink his own Blood: And ſuch a Man would ſoon diſcover that his Body would not be able to ſubſiſt on the Food taken from its own Members, but would languiſh and decay, till it receiv'd ſome proper Nouriſhment from abroad.

And foraſmuch as all the Inhabitants of a City together compoſe one Politick or Civil Body, ſo it would fare no better with them, if they follow'd the ſame advice, and that their Situation were in a Country that would produce little or no Fruits or Proviſions for the Support of the Inhabitants.

This is the reaſon that we never ſee a City, whoſe Inhabitants are compos'd only of Men whoſe buſineſs it is to do Services, and ſell their Wares to their Fellow-Citizens only; as Phyſicians, Lawyers, Bakers, Brewers, Taylors, Maſons, Carpenters, and the like. For ſuch a City, by reaping no Gain or Profit but what comes out of its own Stock, may properly be ſaid to feed only on its own Body, and conſequently muſt ſoon decay and periſh. Nor will it in the leaſt weaken this our Argument to alledg, that in former Times there have been Cities, whoſe Inhabitants were compos'd of ſuch men only; for upon a narrow Search and Enquiry it will be found to be otherwiſe, and that ſuch Cities have been maintain'd and ſupported, either by ſome Great Princes, who liv'd and ſpent their Revenues among them,

them, or by ſome great Rivers on whoſe Banks they were ſituated, and by means whereof foreign Goods were imported, and paid Duties that came out of the Purſes of Foreigners.

This being thus premis'd as a certain Truth, it evidently appears, that all the above-mention'd Tradeſmen, and other ſerviceable Perſons, have been maintain'd in ſuch Cities, either by their Fellow-Citizens, or others, who having imported Merchandizes from abroad, have been content to imploy all their Gains, or at leaſt ſome part thereof, for the Relief, Eaſe and Delight of their Fellow-Inhabitants. Now ſuch uſeful Inhabitants, who help to maintain the others, are the Tillers of the Ground, the Inland Fiſhermen, Perſons of Eſtate, who either imploy their Money in foreign Commerce to the advantage of their own Country, or let it out to ſuch as know how to do ſo. But the Members chiefly uſeful to any Community are thoſe who keep Inland Manufactures, together with the Merchants that trade abroad, the Partners in Ships, and all that are any ways ſerviceable to them. Theſe are thoſe uſeful and good Inhabitants, who not only maintain themſelves by part of the Gains they make by trading into foreign Countries, but are likewiſe able and willing to give the Remainder thereof towards the ſupport of their Fellow-Citizens.

But in caſe ſuch uſeful Inhabitants, Tradeſmen, and Sellers by Retail within the City, will not content themſelves with a moderate Gain, but growing covetous and greedy of Riches, addreſs themſelves to the Government to erect them into Companies, and to exclude all their Fellow Citizens from exerciſing the ſame Trades with them, but on certain Conditions and Reſtrictions, as prejudicial to the Publick as profitable to themſelves, they will

then truly become the Wrens of our Fable. And in case the Governors of such Towns be so improvident as to comply with their Request, they may be truly said to be the Crocodiles fallen asleep. For the Masters and Governours of such Companies will then make it their whole business to monopolize all the Trade to themselves, and sell their Merchandizes at intolerable Rates, to oppress their Fellow-Citizens, and rob them of their native Liberty.

This Abuse will arrive so far in time, that those useful Inhabitants, who trade into foreign Parts, will not be able to get their Livelihood; for being oblig'd to pay so great a part of their Profit to the Company, they will not have enough left to defray the other Taxes of the Republick, and subsist besides; insomuch that at length they will be forc'd to seek Protection in other Countries, where they may enjoy more Freedom and be less oppress'd: nor will they fail to be follow'd by all those who have been serviceable to them in their Commerce. By which means the City will grow so thin of People, and by consequence Trade so dull, that the Companies themselves will become Bankrupt, and be oblig'd to follow them. Thus we see, that to set up Companies or Corporations in a City of Trade never makes it flourish, but often occasions its total Ruin, especially when such sleepy and negligent Rulers have the Government of it.

So that the Lesson which this Fable teaches us is, that the Governours of necessitous Cities never ought to suffer the Freemen of one and the same Trade to assemble together, nor to receive any Petitions from them that tend to the lessening the Freedom of their Fellow-Citizens, or to the Oppression of them. And that such Governours ought

ought above all things to be careful not to make any Statutes, whereby those Inhabitants, who depend on others for their Livelihood, may be enabled to support their Expences in opposition and to the prejudice of such as have set them to work, and from whom they have got their Living: for that if such useful and chief Inhabitants should be oblig'd to run away, those of a lower Station, who depend on them, will be compel'd to follow them, which would thus occasion a Civil Death, as well to themselves and their Benefactors, as to the whole City in general.

Fable II.

The Fox *without a Tail.*

A Certain Fox was wont to make the following uses of his Tail. First, he often pass'd over very broad Waters upon very narrow Planks by the help of it: for, setting it up like a Sail, the Wind took it, and help'd to convey him over. *2dly.* Whenever he had occasion to take a great Leap, he made use of his Tail instead of a pushing Staff, and by means of it could raise himself as high, and set himself down when and where he pleas'd. *3dly.* Whenever he was pester'd with Fleas, his domestick Enemies, his Tail serv'd him to get rid of them; for holding it upright, and going by degrees into the Water, the Fleas would fly for shelter to the very top of it, and

when they were all got together there in a Cluſter, then he us'd to daſh it of a ſuddden all under the Water, and ſo drown'd them. Laſtly, he got the better of his foreign Foe, the Wolf, in an open Combat, only by this Wile: He piſs'd upon his Tail, then tumbled it all over in the Duſt, and flapp'd it in the Eyes of his Enemy; and having thus depriv'd the Wolf of his Sight, he found it no difficult Task to deprive him of Life alſo. For all which Great and Glorious Exploits he was highly honour'd and eſteem'd by the other Foxes. But, as Fate would have it, this Fox happen'd at length to fall into a Trap, and was hung by the Tail, nor could all his Craft get him out, till at length a Peaſant, who came to ſee what the Trap had taken, and finding the Fox there, liſted a Blow at him, intending to cleave his Head in two, but by good Fortune miſs'd his aim, and only cut off his Tail; by which means the Fox eſcap'd. Being thus got free, he nevertheleſs was inconſolable for the loſs of his Tail: He reflected that he who had till then been honour'd and eſteem'd by the other Foxes, being now thus diſfigur'd, and incapable of flying from his Enemies as he had done before, ſhould ſoon be kill'd by them, or, at beſt, ſhould become the Scorn and Deriſion of his old Friends the Foxes, inſomuch that he wiſh'd rather to die than live: and having been once a long time conſidering whether he ſhould put at end to his own Life or not, he at length took

took Courage, in hopes of having many Companions of his Loſs, and that it would thereby become more ſupportable, in caſe he could bring his Deſign to take effect. He therefore went into the Aſſembly of the Foxes, and ſpoke to them in the following wiſe: Friends and Brothers, I have been often reflecting on the many Inconveniences that attend us by reaſon of our long and buſhy Tails, and think my ſelf oblig'd, on account of the mutual Relation that is between us, to propoſe them to your Conſideration. Firſt then, it is certain, that our Females cannot make water without bepiſſing their Tails, which coming afterwards to be daggled in the Duſt, Sand or Mire, lick up ſo much filth, that their whole Bodies become all over Naſtineſs, and withal ſo intolerably heavy, that that Inconvenience only often occaſions their falling into the hands of our Enemies. We Males too are ſubject to all theſe Misfortunes in rainy Weather. Moreover, it often happens, that having eſcap'd the Traps and Snares that are ſet for us with our whole Bodies, we are frequently hung by the Tail, as it happen'd not long ago to me, the ſtouteſt Fox of you all. Beſides, when we hide our ſelves in Holes, the Men often diſcover us by our Tails, and drag us out by them; ſo that in truth they are of little or no uſe to us, in compariſon of the many Inconveniences they bring upon us. I therefore earneſtly adviſe you all, without more delay,

delay, to dock your Tails, like mine.

The leſs wily Foxes, ſurpriz'd and convinc'd by theſe Arguments, were all of opinion, that they ought to cut off their Tails without any more ado: but one of the craftieſt among them ſtanding up, made the following Speech. Brothers and Friends, an Affair of great Conſequence is here propos'd and advis'd to us, which when we have once done, it will be for ever out of our power to return to the ſame Condition we are now in; and therefore let what will happen, it will certainly be very prudent not to run hand over head, but to weigh very maturely all that can be ſaid for or againſt it. For my part, I remember of all time, and you all ought now to call to mind, on how many occaſions our Tails have been ſerviceable to us, and how often they have reſcu'd us as it were from the very Jaws of Death: and I am of opinion, that this Fox himſelf would have been aſham'd to have given us this Advice, but that he has loſt his own Tail already, and hopes to leſſen his Shame and Loſs by drawing us into the like Condition. Theſe Reaſons were look'd on to be ſo probable, that they open'd the Eyes of the leſs cunning Foxes; inſomuch that they not only deſpis'd this Fox for his loſs of Tail, but baniſh'd him for ever out of their Company, as a falſe, ſcandalous, and villanous Traitor. So that he, being forc'd to live forlorn and in Exile, apart from all the other Foxes, ſoon ended his miſer-

able

able Days in double Shame, Indignation and Anguiſh.

EXPLICATION.

BY the *Foxes* the Sages underſtand Men who are endow'd with a good ſhare of Human Underſtanding.

By the *Tail*, the Publick and Particular Liberty.

We commonly ſay, that Men ſtand in ſo much dread of Death, Misfortunes and Shame, that to avoid them, or to prolong their Lives, and increaſe their Eſtates and Honour, they often ſo far wander out of the Paths of Virtue, as to make no Conſcience of renouncing Almighty God, of betraying their own Country, of cheating even their own Children, Parents, Brothers and Siſters of their Eſtates, and of bringing to Ruin all that are moſt dear to them; to the end, that they themſelves may avoid the Miſeries which they imagine to be the inſeparable Companions of Death, and the conſtant Attendants of a neceſſitous and diſhonourable Life. But tho Death be by us look'd upon to be, what by others it has been formerly call'd, the moſt terrible of all things terrible; yet the Writers who have convey'd down to us the Hiſtories of former Times, teach us, that the Women of *Athens*, hearing the Philoſopher *Plato* diſcourſe of the Immortality of the Soul, and of the Happineſs of a future State, were ſo fully convinc'd by his Arguments, that deſirous to enjoy the Pleaſures of another World, they deſpis'd Death in compariſon of Shame, and kill'd themſelves in great numbers: inſomuch that the Republick could find no means to prevent the like for the future, but by making a Law, That the Bodies of all ſuch as kill'd themſelves ſhould be ſtript

ſtript ſtark naked, and expos'd publickly in the Market-Place. *Tacitus* too teaches us, that the *Germans* of old, who by reaſon of their Cowardice or Treachery in the Wars, were baniſh'd as Villains from all Aſſemblies, and the diſloyal Wives, whoſe Husbands had ſurpriz'd them in Adultery, and turn'd them out of doors, were ſo touch'd to the quick with the thoughts of the Ignominy they lay under, that to free themſelves from it, they often voluntarily hang'd themſelves, and that too by the help of their Parents or neareſt Relations.

'Tis evident beſides that Poverty would not be ſo inſupportable to us, if it brought not this Diſgrace along with it, that the Poor are conſtantly look'd upon by all men, nay even by thoſe, who living in Plenty are very deſirous to be highly eſteem'd and honour'd by others on account of their Riches, to be deſpicable and ridiculous Wretches. It is therefore truly the fear of Ignominy, and a perverſe Deſire of being honour'd and eſteem'd by others, that generally occaſion the greateſt Villanies.

But 'tis time to keep cloſe to the Text of our Fable. Every one knows that whoever is free, and might continue ſo, yet ſubjects himſelf to be a Slave to another, commits not only the moſt deſpicable piece of Villany, but runs himſelf into the greateſt Misfortune that any man is capable of drawing upon himſelf. And therefore we likewiſe daily ſee, that Men, whoſe Conſcience reproaches them with having begun to enter into ſo baſe a Deſign, generally endeavour to perſwade others to do the like, to the end, that by having ſome Companions of their Slavery, that ignominious State may become more ſupportable to them.

Thus it likewiſe happens in Free Countries and Cities, where one ſingle Perſon is arriv'd to a great

great degree of Power and Intereſt, and that ſome of the other Inhabitants of leſs Conſideration, perverſly ambitious of Honour and Authority, think themſelves able, by the help of ſome few others, to ſet him up as ſole Lord and Tyrant over all the Inhabitants of thoſe Countries or Cities: for, to that end, they generally repair to Court, like mean-ſpirited Slaves as they are, where having loſt their own Liberty, they ſtop not there, but are continually adviſing others, who they think may be of ſervice to them in the perfecting of the baſe Deſign, the Foundation whereof they have laid, to come to Court likewiſe, and help them to carry it on. To this end they are very diligent to repreſent to them the great Benefits and Advantages which they falſely pretend they will reap by ſo doing; but induſtriouſly conceal from them the many Cares, Misfortunes and Miſeries that neceſſarily attend thoſe men, who make themſelves Slaves to one Lord, and who by conſequence from thenceforward will never dare to ſpeak their own Thoughts, nor act after their own Inclinations, but muſt always dance and ſing after the Muſick of another. And theſe Slaves and Traitors to their Country chiefly take care to hide from thoſe whom they endeavour to allure to Court, their great Grief and Anxiety of Soul for the Loſs of their own Tails, if they cannot prevail with others to ſuffer theirs to be cut off alſo.

In the laſt Age was ſeen an Inſtance of this in thoſe Provinces of the *Netherlands*, who, having given themſelves up to the Domination of the Kings of *Spain*, never ceas'd to counſel the Free United Provinces to do the like; repreſenting to them the great Privileges which they themſelves enjoy'd, and exclaiming aloud againſt the heavy Taxes with which

which the United Provinces ſuffer'd themſelves to be loaded, under colour, as they pretended, of recovering yet farther Liberty: But at the ſame time they wholly conceal'd from them the heavy Yoke of Popery, and the wretched and ſlaviſh Condition of ſuch as live in a Country, where the Welfare or Ruin, nay the Life or Death of all the Inhabitants, are in the hands of one Man only.

We have likewiſe heard that in the laſt Age, or ſeen that in this we live in, ſome ſlaviſh Inhabitants of Kingdoms, Dukedoms, Countries or Cities, who before were at liberty to chuſe or not to chuſe, according as the preſent Exigencies of the Republick requir'd, a Chief Miniſter or Stadtholder, or whatever Title they thought fit to give him, have been prevail'd upon to give up ſo much of their Liberty, as once for all to elect ſuch an Officer; nay more, to declare his Power Hereditary, and that it ſhould devolve to his Poſterity. And we have alſo ſeen, that thoſe Slaviſh-ſoul'd Men have afterwards buſily beſtir'd themſelves to draw in the Governors and Inhabitants of other Republicks, Countries and Cities, to follow their Example in chuſing ſuch an Hereditary Officer. But they always return'd this Anſwer: You were once at liberty to chuſe or not to chuſe ſuch an Officer, as the Neceſſity of your Republick requir'd; and whenever you thought fit to have proceeded to a Choice, you might have choſen the Perſon whom you judg'd moſt capable of ſerving you: but you have now put the means out of your own hands, and muſt ſubmit to be ſerv'd by ſuch, whether capable or not, as Nature ſhall think fit to give you; and now you go about to leſſen your own Misfortunes, by endeavouring to entice us into the ſame Nooſe: But take the Anſwer which the wiſe Fox in the

the Fable has taught us: We ſee where it galls you, and what you drive at: You have imprudently ſuffer'd your own Tails to be cut off, and now you adviſe us to do ſo too, that we may be like you. On the contrary, we find the advantage of having them, and are reſolv'd to keep them as long as we can.

Thus we believe we have fully enough explain'd the proper Senſe of this Fable, and to ſay more of it would perhaps give great Offence, in caſe ſome malicious Readers, who take delight in interpreting things contrary to the Intent and Meaning of the Authors, ſhould make their Remarks upon it.

FABLE III.

The Fiſhermen *and the Troubled* Water.

SOme old Fiſhermen having caſt their Nets in a very clear enclos'd Water, and taken there a great many little young Fiſhes, but as many great ones only as would ſupply their preſent Wants, and having drawn them all upon Land, kept the great ones for their own Eating, and threw the little ones in again, that they might grow bigger, by which means from time to time they took a great many large Fiſh, and found their Advantage in it. After this, ſome young Fiſhermen having likewiſe ſpread their Nets, took in like manner both great and ſmall, and deſiring to live luxuriouſly, kept all of them. Upon which one of the young Fiſhes

Fiſhes ſpoke thus to them: You have already taken as many great Fiſh as are ſufficient to nouriſh both your ſelves and your Families, and there is as much Meat in one of them as in a thouſand of us, who nevertheleſs ſhall be as big as they, if you will but let us live till both you and we are older than we are at preſent, and then too you may take us at any time in this inclos'd Water: be not then ſo ſilly, as by deſtroying us now to miſs in your old Age of taking a thouſand Fiſh, each of which will weigh more than all of us do at preſent. But notwithſtanding theſe good Reaſons the young Fiſhermen ſpar'd none of them, but kill'd all that came to net. Some time afterwards the very ſame Fiſhermen went a fiſhing with the largeſt Net they had, and were moſt part of the Night at work without taking any thing: but towards Morning, as they were returning homewards very penſive and ſad, with their Torches lighted, ſome Tunnies, which are Fiſh of a very large ſize but a very ill Taſt, ſeeing their Torches, and taking them to be the Light of the Sun, which they greatly delight in, leap'd into their Boat, and were taken; at which the Fiſhermen were overjoy'd, and declar'd, 'twas a fooliſh thing to trouble ones ſelf about getting a Livelihood. Some time after this they threw their Net again, and as they were dragging it aſhore found it was very heavy, at which they rejoic'd exceedingly, not doubting but there were many large Fiſh in it;

but

but when they had got it on the Land, they found nothing in it but a huge great Stone; upon which their Joy was ſoon chang'd into Sorrow. Now while they were thus penſive and ſad, regarding one another, one of them, who was not the wiſeſt and beſt, but the moſt luxurious, neceſſitous and ſmootheſt-tongu'd Fellow of them all, thus beſpoke the reſt: Heretofore, Friends, with little Toil, and ſinging all the while, we took a multitude of little Fiſhes, and deſtroy'd them all: After that our good fortune was ſuch, that ſome Tunnies of their own accord leap'd into our Boat. So that now there remain only ſome great Fiſh, who will not be decoy'd and taken either by our ſweet Voices or deceitful Lights; nay more, they are now arriv'd to ſo much Experience, as to know our Nets in the clear Waters; and when they diſcover them, they fly to their Holes in the Ground, and ſo eſcape being taken. This is now the only reaſon, that for the future we ſhall take nothing but Mire and Stones, tho we work never ſo hard: The only Courſe therefore which we have left to prevent our ſelves from periſhing for want, is ſo to diſturb the Water, that the ſharpeſt-ſighted Fiſh of them all may not be able to perceive our Nets, and that the ſtrongeſt and wiſeſt of them, not being able to draw their Breath in the troubled Water, may at laſt become ſo weak, as to ſuffer themſelves to be taken in our hands: and thus we may be able

to live again in as much Luxury as before. The young needy Fiſhermen highly approv'd of this Advice, and immediately fell to putting it in execution; and it ſucceeded ſo well with them, that they caught many large Fiſh, and liv'd for ſome time in great Luxury and Joy: but ſome time afterwards, tho too late, they obſerv'd, that by diſturbing the Water they had deſtroy'd all the Fiſh; ſo that not being able to take any more, they from Fiſhermen became Vagabonds, and periſh'd for want in foreign Countrys.

EXPLICATION.

BY the *Fiſhermen* the Sages here underſtand the Clergy, or Men who thirſt after Power.

The *Tunnies* are the well-meaning Inhabitants, who have but ſmall Eſtates.

The *Great Fiſh* are the richeſt and wiſeſt Inhabitants, who cannot be trick'd out of their Liberty, nor will ſuffer themſelves to be made Slaves, except only by open Violence and Force.

All Men of Eſtates, who are accuſtom'd to a way of Life in which they can beſt, in Peace and Quiet, enjoy themſelves and their Fortunes, are generally peaceable Men; and ſo open-hearted, that they endeavour all they can to perſwade others to follow ſuch Meaſures as are moſt conducive to the making them as happy as themſelves: and as they are very averſe from making uſe of Deceit or Violence in order to better their own Condition, ſo they will not ſuffer themſelves to be impos'd on, or enſlav'd by

by others. On the other hand, we find that Men of no Fortunes, who are accuſtom'd to a way of Life in which they cannot ſubſiſt, but by cheating others of their Eſtates and Imployments, are for that reaſon always ready to miſlead, undermine, betray, or uſe Violence to them; and are likewiſe ſo ungenerous and baſe, as by fair Words and ſpecious Pretences to caſt a Miſt before the Eyes of others, and after that to teach, adviſe, or command them, whatever tends to the Promotion or Greatneſs of ſuch neceſſitous Teachers or Commanders.

This being ſaid of all Men in general, it will now be convenient to come cloſer to the Deſign of our Fable, and put the Reader in mind, that our firſt Holy Teachers are call'd in the Scriptures, Fiſhers of Men; and the Doctrine of the Goſpel, a Fiſhnet, that is thrown out for the benefit of thoſe that are taken in it. It is likewiſe to be obſerv'd, that thoſe good Fiſhers were taught themſelves, and taught others a reaſonable Chriſtian Religion, free from all Violence and Force; and that, on the contrary, all who make uſe thereof are Tyrants, who, like the bad Fiſhermen of our Fable, devour all that comes to Net.

The Reader ought likewiſe to take notice, that the holy Apoſtles and their Succeſſors, having taught, in all ſimplicity and clearneſs, that the God of *Abraham*, who made Heaven and Earth, was the only true God, and that Jeſus Chriſt was the true Meſſiah and Saviour, who had been long before foretold and believ'd in by the Prophets, gain'd over to their Doctrine many men, but moſt of them men of low condition: and that they enjoy'd from men of higher Fortunes a moderate Reward of their Labours.

It ought likewiſe well to be obſerv'd, that by this plain and ſimple Doctrine of the Goſpel, all the falſe Religions, Oracles, and Miracles of the Heathens and Gentiles of *Greece* and *Rome*, were put to ſilence and deſtroy'd.

Nevertheleſs we find that theſe ſimple Chriſtian Teachers were follow'd by others, who by their new and ſubtle Doctrines had not ſo much in view the Salvation of their Diſciples, as the advancement of their own Temporal Greatneſs and Honour, and to be thought Men of penetrating Judgment and Underſtanding: and that moreover to obtain that end, they endeavour'd all that in them lay, to confound and darken the Reaſon and Underſtanding of their Hearers, by introducing many new Wonders and Myſteries, particularly by teaching them ſometimes to believe of God Almighty and the Souls of Men, that neither of them were Spirits, but Bodies; and then again returning to the true Doctrine: Sometimes they taught, that Beaſts were endow'd with a Human Underſtanding and Soul, and ſometimes that Men had nothing in them, but what they held in common with Beaſts: Inſomuch that theſe contradictory Doctrines ſo blinded their ſimple Diſciples, that they could comprehend nothing certain of the Exiſtence of God, of their Souls, or of Men.

Thus theſe falſe Chriſtian Teachers have on theſe dark Foundations built their Kingdom of Darkneſs, and found means to impoſe the Belief of their forg'd Miracles, of the Apparitions of Angels and Devils, of Holy Souls from Heaven, and tormented Souls out of Purgatory. Thus they have all along chang'd the once Simple, Reaſonable, Plain and Holy Doctrine of the Goſpel, into Heathenish Rites and Ceremonies, by them call'd Myſteries which

which they will not ſuffer to be inquir'd into according to the Rules of Reaſon and good Senſe; but exact an implicit Belief of them all. Thus they have been able to impoſe on the well-meaning and weak, and under a ſhow of Poverty have introduc'd among them an infinite number of luxurious Monks and Nuns, of rich Abbots, fat Biſhops, haughty Cardinals, and ſo formidable a Head over all, who fulminating on them from his Throne of Darkneſs, has made the greateſt part of Men ſubmit and bow their Necks to his uſurp'd Authority. The wiſer ſort indeed have from time to time boldly ſtood it out; but then the Romiſh Prieſts have never fail'd to foment Seditions in the Country, to ſtir up the Subjects to war againſt their lawful Ruler; and by thus troubling the Waters, that is, by bringing all things into confuſion, have gain'd many, even of the wiſer ſort, over to their Party: and thus it is that they are become truly Fiſhers of Men, not to make them, as the Doctrine of the Holy Apoſtles directs, free both in Body and Soul, but to enſlave them in both, according to the Doctrine of Tyrants. So that they are properly the Fiſhers of our Fable, who trouble the Water, and deſtroy all the Fiſh.

But the Truth of this Fable is often ſeen in other men, whoſe Parents having liv'd thriftily on their own Incomes, leave their Eſtates entire to their Children, who by their luxurious and prodigal Lives ſoon waſte all, and come by good fortune, as the Fiſhermen in our Fable caught their Tunnies, to be reliev'd by ſome freſh Inheritance; but nevertheleſs continue in their prodigal Courſes, till at length they find themſelves oblig'd, even as our young Fiſhermen were, like ſo many new *Nimrods* and furious Huntſmen, to

trouble the Water, that is, the Republick where they dwell, that by ſo doing they may obtain the Quarry they hunt after, namely, to ſit at the Helm, and diſpoſe of the moſt profitable Imployments of the Government; or, if they miſs thereof, that they may be able, as the *Roman Catiline* did of old, to extinguiſh the Flame which they have lighted in the Commonwealth, by the Deſtruction and Ruin both of themſelves and it.

To conclude, this Fable is deſign'd to inſtruct us, that all men, but chiefly thoſe who govern Churches and States, ought to be contented with a little; for otherwiſe, by an immoderate thirſt after Power and Greatneſs, they will certainly procure to themſelves their own Ruin, as well as that of the Churches and Republicks committed to their Charge.

FABLE IV.

The Fox, *the* Goat, *and the* Peaſant.

A Goat, who fear'd to be taken by Hunters, commonly kept himſelf cloſe in the day-time in a certain Vineyard, that in the night he might range there at liberty, and take his fill of the delicious Vine-leaves. He continu'd thus for ſome time without being diſcover'd by the Maſter of the Vineyard; but at length the great Plenty and pleaſant Taſte of the Branches tempted him to fall upon them; and tho the Vines adviſ'd him to ſpare thoſe on whoſe Welfare his own Safety depended,

yet he could not forbear eating all the dainty Branches that came in his way, till at laſt there was not Covert enough left to conceal him from the Vineyard-men, who drove him from thence, and purſu'd him into the Fields, where he met with a Fox, who was chas'd by Hunters as well as himſelf. They drew near to one another, and contracted Friendſhip together; and as they were making the beſt of their way, they grew very thirſty, and coming to a Pit of Water, they leap'd in very raſhly; where, when they had quench'd their thirſt, they began to conſider, the Fox firſt, then the Goat, that they could not leap up out of it. Upon this they both, eſpecially the Goat, bemoan'd the lamentable Plight they were in, till the Fox bethinking himſelf, ſpake thus to the other: Brother, ſays he, tho 'tis much to be fear'd, that we, being both fallen into this Misfortune, ſhall either be ſtarv'd to death, or kill'd by Hunters, yet I have thought of an Expedient which will certainly deliver us from Death: Do you ſtand up on your hind Feet, and ſet your fore Feet againſt the ſide of the Pit, then draw your Chin down to your Breaſt, and hold up your Horns as high as you can; then will I get up on your Back, and ſo climb up to your Horns, and when I am there, give a Spring, and leap out of the Pit, which when I have done 'twill be eaſy for me to help you out after me. The Goat hearing this grew very joyful, and immediately ſet

himſelf in the Poſture preſcrib'd; and the Fox much more glad than he, got out of the deadly Pit: when he was out he ſhew'd no Compaſſion for the miſerable Condition his Friend was left in; on the contrary, when the Goat earneſtly intreated him to keep his word and help him out too, he did but laugh at him, and told him, If you had had as much Brains as Beard, you would not have leap'd into this Pit, without having firſt conſider'd how you ſhould get out of it again without help; much leſs ſhould you, after you were in, have believ'd that I either could, or would help you out of it. Nay the Fox's Perfidy and Malice went ſo far, that, forgetting all the Friendſhip he had vow'd to the wretched Goat, he hies away to the Peaſant, whoſe Vineyard the Goat had deſtroy'd, and undertook with him to deliver the Goat into his hands, provided he would promiſe to give him the beſt Hen he had. The Peaſant readily conſented, and faithfully promis'd he ſhould have her; upon which the Fox led him to the Pit, where he found and kill'd the Goat, and carried him home to his Houſe. The Fox went along with him, and demanded his beſt Hen, as the Reward of his Services; but the Peaſant's Wife, taking her Husband aſide, told him, that he was no ways oblig'd to keep his word with a Villain, who had baſely betray'd his Friend the Goat, and ſeveral times ſtole ſome of their Hens from them, and therefore deſerv'd double Death; but that he ought

now

now, when the Fox was all agog in expectation of the Hen, to kill him, and rid himſelf for good and all of ſo villanous a Thief. The Wife's Counſel lik'd the Husband well; and accordingly ſhe took the beſt Hen ſhe had, and pretended to give her to the Fox, to whom, as he was ſtretching out his Head to take her, the Husband gave ſo cruel a Blow, that he fell down on the Spot, and was ſmother'd in his own Blood, as the Husband and Wife had projected.

EXPLICATION.

THE *Goat* is an ignorant Man, who ſuffers himſelf to be led away by his Luſts.

The *Vineyard* is a virtuous Man, who always ſuffers in the Company of Fools and Knaves.

The *Fox* is a wily ill Man, who wholly gives himſelf up to follow his luſtful Deſires.

The *Peaſant* and his *Wife* are Perſons, who, partly out of Revenge, and partly out of Covetouſneſs, make no conſcience of breaking Promiſes and Oaths.

As an Edifice, built upon a Rock, or any other firm Foundation, and that is well compacted and jointed together, will laſt as long as the Materials whereof it is compos'd; inſomuch that tho the Winds roar, the Rains fall, or the Floods roll againſt it, yet all their Aſſaults will be in vain, and can never remove it from its Baſe; and as, on the contrary, an Edifice that is built upon Sand, or any other weak Foundation, tho the Structure ſeem never ſo ſtrong, and the Materials be never ſo good,

will

will certainly fall to the Ground, whenever Tempeſts happen to vent their ſpite againſt it: So it fares with the Friendſhips that men contract with one another; for when they are grounded on good Reaſon, Truth and Equity, and enter'd into with a firm Reſolution of both Parties mutually to aſſiſt each other in doing Good and avoiding Miſchief, they then remain unſhaken and inviolable, for that they are founded on the Law of Nature, which Almighty God has ſo deeply imprinted in the Hearts of all men, that tho Heaven and Earth ſhould paſs away, yet that Law would ſtill continue ſtedfaſt and unmov'd among them. And for this reaſon it is that ſuch a Love and Friendſhip will remain as long as the Men between whom it is contracted have a Being; nor will it be in the Power of that Fondneſs and Affection which men naturally bear to Wives, Children or Parents, nay, even of Self-love it ſelf, to leſſen or impair it. This is properly ſuch a Love and Friendſhip as was between *Caſtor* and *Pollux*, *Damon* and *Pythias*, *Oreſtes* and *Pylades*, of whom the *Greeks* witneſs that either of the two was deſirous to be offer'd up in Sacrifice to the Goddeſs *Diana* for the Preſervation of the other. The *Hebrews* too make mention of ſuch a Love and Friendſhip between *Jonathan* and *David*, that it could not be diſſolv'd but by Death. But on the other hand, all Friendſhips that are grounded upon the Ignorance or wrong Judgment of either of the Parties, tho they are generally very warm in the beginning, yet they can laſt no longer than till both, or one of the two, come to have a better Knowledg of things; nor, in ſhort, can there be any laſting Friendſhip between Fools or Knaves.

Expe-

Experience daily teaches us, that Men who have enter'd into Friendſhip with others, merely on the ſcore of procuring to themſelves farther delight in Eating, Drinking, or the other Pleaſures of this Life, have no ſooner ſatisfy'd their Deſires, but ſuch Friendſhips ceaſe, nay, often four into Hate. And we often ſee that ſome Men are ſo wholly given up to the Pleaſures of a luxurious Life, that, like the Goat in our Fable, they ſuffer themſelves to be allur'd by the Deliciouſneſs of the Vine Branches, even to the Ruin of thoſe who have protected them from Death, and who would continue to do ſo, if it lay in their power. Others, and thoſe crafty men too, like our Fox in the Fable, to enjoy an Eſtate, to which they have no manner of pretence, either by Birth or otherwiſe, forge Wills and Deeds of Gift to the prejudice of the lawful Heir, with whom they are link'd in the ſtricteſt ties of Friendſhip, and to whom in a great meaſure they owe their Support: nay, their Wickedneſs ſometimes arrives to that degree, as to contrive and compaſs the Death of their Benefactors.

We likewiſe daily ſee, that the wiſer ſort of men, not unlike the Peaſant and his Wife in our Fable, being ſtir'd up by Revenge or Covetouſneſs, are eaſily inclin'd to Breach of Promiſes and Oaths, to the prejudice of ſuch as have been ſerviceable to them, and, to enjoy their Imployments, often deprive them of Life.

Moreover, tho our Fable makes no expreſs mention of ambitious Perſons, yet it will not be amiſs to obſerve, that of all the Paſſions incident to Men, Ambition is the moſt violent, and never till Death leaves thoſe whom it has once poſſeſs'd; and that there can never be any true and laſting Friendſhip among Ambitious Men; for nothing is more notorious

rious than that, under colour of Love and Friendſhip, they are continually endeavouring to wrong and oppreſs others in order to advance their own Greatneſs. Nor ought we to be ignorant, that the higher ambitious Men endeavour to mount, the greater are the Oppreſſions, Violences and Cruelties that they are oblig'd to make uſe of.

Among a thouſand Inſtances of this, which the the *Greek* and *Roman* Hiſtorians furniſh us with, we will content our ſelves to mention only the Triumvirate, or Band of Friendſhip, between *Anthony*, *Lepidus*, and *Auguſtus*. What inexpreſſible and unheard-of Miſeries did the wild Ambition of thoſe three Men bring upon the greateſt part of the whole Earth? It kindled the Flames of Civil War even in their own Country, and the Blood of their Friends and Fellow-Citizens was ſhed to extinguiſh it: Nothing could ſatisfy their Revenge but the Deſtruction of one another, nor their Ambition, but to rule alone without an Equal.

And what Fruits this unruly Paſſion produc'd in the United *Netherlands* in the Years 1618, 1650, 1672, 1674. to the ruin of Friendſhip, Breach of Faith, and in oppoſition to all that men ought to hold moſt ſacred, we will for this time, tho ſore againſt our Will, conceal, as ſo many Myſteries of Church and State.

Fable V.

The Fox, *the* Lion, *and the* Ox.

A Fox having liv'd ſome time in a certain Wood, in great and mutual Friendſhip with a Lion, it happen'd that an Ox, coming to graze thereabouts, bellow'd very loud; and the Lion, who had never ſeen an Ox in his life, nor heard one low, imagin'd him to be a very terrible Beaſt, and from thenceforward ſeldom durſt venture out of his Den, but never out of the Wood, to catch Prey, as he was wont, both for himſelf and his Friends. Now tho the Lion did all he could to conceal his Fear, yet the Fox perceiv'd the occaſion of it, and ſet himſelf to work to diſcover what Beaſt it was that had ſo dreadful a Voice, that he might acquaint the Lion with it. After a little time and ſearch he found the Ox, and ſcraping acquaintance with him, ſpoke very kindly to him, and brought tidings to the Lion of ſeveral things, and among others, that he was a very wiſe and tame Beaſt. The Lion would not believe it, and therefore the Fox, but with the Lion's conſent, went again to the Ox, and promis'd and ſwore to maintain an inviolable Friendſhip with him; then deſir'd him to go with him to the Lion, aſſuring him that no harm ſhould happen to him, and making him believe

believe that they two, by joining their Cunning and Wiſdom together, ſhould be able to ingratiate themſelves into the Lion's Favour, which would be of great advantage to them. The Ox gave credit to him, and went along with him to the Lion, who diſcover'd ſo much Prudence and Simplicity in the Ox, that from that time he truſted him more with his Secrets than he did the Fox. Upon this the Fox conceiv'd a great Envy and Hatred againſt the Ox, and vow'd his Deſtruction; to which end he went to the Lion, and ſpake thus to him: I would willingly impart to you a Secret of great importance, but fear that it will be very unwelcome News, and perhaps ſeem incredible to you, and therefore I ought in prudence to keep it to my ſelf: But on the other hand, when I reflect that your Life depends upon it, and that to conceal this Truth would be a Crime againſt the Laws of the Republick, and our Friendſhip, I am uncertain what I ought to do in it. This made the Lion very deſirous to know what it was, and the Fox having firſt engag'd him to Secrecy, ſaid: One of my good Friends whom I can rely upon, has related to me at large, that he heard the Ox, and another Graſs-eating Beaſt, laying their heads together, how they ſhould drive you out of the Wood and kill you. Now I have diſcharg'd my ſelf to you, who are wiſer than my ſelf, you ought to reſolve what you are to do in this Affair; but if it were my caſe, I would certainly pre-

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vent him by killing him firſt: for tho you ſhould diſtruſt the Truth of this Matter, you would always live in doubt and anxiety, from which his Death alone can relieve you. The Lion anſwer'd, I can never prevail with my ſelf to kill a Beaſt that has been ſo dear to me, without hearing firſt what he has to ſay for himſelf. To which the Fox, fearing that his Treachery would thus come to be diſcover'd, reply'd, To hear him ſpeak will certainly be very dangerous to you; for if he have but the leaſt ſuſpicion that his Deſign is detected, he will not fail to fall upon you, and kill you, in defence of his own Life. If therefore you will admit him into your Preſence, you ought to keep very much upon your guard, and obſerve well his Geſtures; particularly, if when he is coming near you he ſeem to betray more Fear than uſual, if he caſt his Eyes on both ſides of him, if he ſhake his Ears, if he laſh himſelf with his Tail on both ſides of his Body: For if any of theſe Marks appear, it is certain that he is brooding Miſchief in his mind, and means to kill you, and therefore you muſt reſolve to prevent him. This Advice pleas'd the Lion; and the Fox offer'd his farther Service, to go to the Ox, to talk with him, and bring him to the Lion. The Fox, having got this fair Opportunity of compaſſing his wicked Deſign, without being ſuſpected on either ſide, went to the Ox, and with downcaſt Eyes and dejected Viſage, bemoan'd in general the hard

Fate

Fate of all the Beaſts who have any thing to do with the Lion, for that they, let their Services be never ſo faithful, are ſure to meet with a fatal Reward. The Ox, ſurpriz'd to be thus accoſted, ask'd him, what he meant? And the Fox anſwer'd: To diſcharge my own Conſcience, and on account of the true Friendſhip between us, I will, tho with peril of my own Life, upon the promiſe you have made me of keeping it ſecret, diſcover to you what with my own Ears I heard the Lion tell the Wolf, when they thought none was near enough to hear them but themſelves: The Ox, ſays the Lion to him, is now of no farther uſe to me; beſides, he is hatching in his mind ſome ill Deſign againſt me, and therefore I am reſolv'd, when the firſt fair Opportunity preſents, to kill him, that you, ſome other Beaſts and my ſelf, may feaſt our ſelves with his Fleſh. To which the Ox anſwered: I have, as you your ſelf can witneſs, been all along a very faithful Servant to the Lion, and therefore he cannot with any Juſtice put me to death; but if he has reſolv'd to do ſo, it will be very difficult for me to eſcape from his Clutches: My beſt way then is to go to him, undaunted as before; hoping that he will firſt hear my Innocence, and then ſpare my Life. Do not ſo, my good Friend, reply'd the Fox, but rather take care to live as long as you can; and if you reſolve to go to him, ſtand upon your guard, and come not within his reach; and if you ſee that he is preparing

preparing to come at you; if he fix his Eyes ſtedfaſtly upon you, if he prick up his Ears and laſh the Ground with his Tail, betake your ſelf to your Heels, and fly from his Fury with all the ſpeed you can. The Ox liked this Advice very well, and reſolv'd one of thoſe days to go with the Fox to the Lion. Mean while the Fox could not forbear with a great deal of Joy to tell his ſworn Brother, by whoſe Advice he had undertaken this Deſign, how far the Plot had ſucceeded: But as Fate would have it, tho they whiſper'd low, and talk'd very privately, a Leopard, who chanc'd to be going by, heard ſomething of the matter. At length the Day came that the Ox and the Fox went together to the Lion; and neither the Lion nor the Ox ſuſpecting in the leaſt the Treachery of the Fox, they both of them fell into the Snare which he had laid for them. In a word, the Lion, verily believing the Ox to be guilty, and knowing himſelf to be the ſtronger of the two, inſtantly flew at him and kill'd him. Some few days after this, the Lion began to reflect, that, unheard and unconvicted, upon the Fox's ſingle Teſtimony, he had, Tyrant-like, put to death one who had always ſerv'd him faithfully: This Thought made him uneaſy, and diſtruſting in ſome meaſure the Fox's Sincerity, he contracted a nearer Friendſhip with the Leopard, who then reveal'd to the Lion's Mother what he had overheard of the Fox's Deſign to murder the Ox.

She represented the Affair to her Son in such a manner, that the Fox was thrown into Chains, and a narrow Search was made to discover the truth of the matter. Mean while the Fox's Brother went to see him in the night-time, and told him at large, how ill he had done to despise his Advice, and that now it was to be fear'd that the innocent Blood of the Ox would fall upon his own Head. Two other Beasts, who liv'd near the Prison where the Fox was confin'd, and who suspected likewise he had been playing foul in relation to the Ox, kept a narrow eye on all that pass'd during the Fox's detention, and overhearing this Discourse between him and his Brother, went and gave Evidence of it, so that the Fox upon full Conviction was sentenc'd, and put to death.

EXPLICATION.

BY the *Fox* the Sages have understood an arrant crafty Villain, or a Courtier.

By the *Lion*, a strong, imprudent Man, or a King.

By the *Ox*, a wise and virtuous Man, or (if such a one be tobe found) an honest Courtier.

All Men naturally desire, not to be Slaves, but free; and finding, or at least imagining, that in all Countries one or more men are not only free for themselves, but have a Power to command others and keep them in obedience to his or their Good Will and Pleasure; to take from all the Subject without any distinction, or leastwise to permit the

to enjoy, but precariously, that is, till he or they say the contrary, all that men hold most dear; and moreover to keep them in perpetual dread of being oppress'd with all the Burdens which he or they shall think fit to lay upon the Subjects. From hence it follows, that Ambition, or the Desire of Rule over others, is the fiercest of all Human Passions.

And for as much as Kings or Princes, who are mounted to such a Sovereign Power, do then for the most part imploy themselves in extending the Bounds of their Authority, or only in satisfying their sinful Pleasures, or, what is more frequent, in both; and leave mean while the whole Management of the Government in the hands of some one or other of their Favourites and chief Ministers of State, who make and repeal Laws at pleasure, and dispose of all Offices and Imployments as they think fit: it from thence proceeds, that to be such a Favourite at Court, is what men chiefly desire, next to Sovereign and Arbitrary Sway.

And for that Kings in their own Dominions have no Wife, Children, Father or Mother, Sister or Brother, or at least consider them no otherwise than as Subjects, who must be subservient to them in all things; and that they know not what Piety, Sanctity, or speaking Truth means: so their First Ministers of State and Favourites copy them so near in all those Royal and Princely Habitudes, that this has given occasion to the Saying of the *Latins*, *Procul à Jove procul à fulmine*: Let him who has a mind to be good, forsake the Court. Moreover, all Court-Favourites, as well as those who endeavour to be so, to maintain themselves in that Station, or to arrive to it, depend so much on Lying and Cheating, that they make no Conscience of making false Oaths, and wishing horrid Imprecations

tions on their own Heads, if they do or not do this or that, while at the ſame time they are labouring the contrary, and endeavouring all they can to betray and bring to ruin their deareſt Friends and neareſt Relations. For whenever ſuch Courtiers ſtand in need of the Aſſiſtance of the Supreme Authority, in order to compaſs their Ends openly and by Violence, they find themſelves then deſirous to make uſe of the moſt crafty Court-tricks mention'd in our Fable: namely, not only under colour of Friendſhip to betray any man; but even to ſow the Seeds of Diſſenſion and Diſtruſt between two very good Friends, to the end that they may ruin one another, or that one, or both of them may the more eaſily become their Prey.

But if ſuch villanous Courtiers obſerve that their pretended Friendſhip, together with their falſe Oaths and Curſes, have not force enough to ſtir up Enmity, and create Animoſities between two particular Perſons or States, both of whom they are deſirous to deſtroy, they then commonly have recourſe to the following Stratagem: They pretend that they are very willing to lay aſide all the Differences they have with them; but if this be not ſufficient to lull both of them aſleep, and deceive them, then with falſe Vows and Oaths they aſſure one of the Parties, that there is a perfect Reconciliation and Agreement between them and the other Party, and that it would be a great folly to contend ſingly againſt the Power of the King, the Prince and chiefeſt Courtiers; hoping that, as the Cardinal of *Lorain* ſaid above a hundred years ago of ſhameleſs Lies in *France*, If his then, or theirs not could have gain'd belief but for 24 hours, in all appearance they would certainly have obtain'd their ends. And theſe mighty Court-Favourites aſſu-

us farther, that as a great Lord, who by Lies and Falſhood has compaſs'd his Deſigns, is not puniſh'd, but prais'd for them; ſo if they by the ſame means can come to arrive at what they aim, they ſhall be nois'd abroad by the common Subjects, as great and deep Politicians, and be honoured and eſteem'd by them as ſuch.

And thus it is that theſe Court-Followers, who have laid aſide all thoughts of Religion and Honeſty, play with Lies, Oaths and Curſes; whenever they have an Affair in hand that is to be decided by the Plurality of Votes, in an Aſſembly that conſiſts but of a few Members: For before it comes to be diſcuſs'd in full Aſſembly, they forge Lies and Falſhoods, and with horrid Oaths and Execrations affirming them to be Truths, impoſe them as ſuch on the honeſt and virtuous Members; and to gain them intirely over to their Party, they make to ſeveral of them large Promiſes of one and the ſame Charge and Imployment, tho but one of them only can be veſted in it, and which after all is not in their power to beſtow; or if it were, they would never give it to any of thoſe whom they have thus villanouſly won over to their ſide, they having already obtain'd their ends, by ſeducing a Man of Honour to make a falſe ſtep, and thereby rendring him odious in the ſight of the other worthy Members of the Aſſembly.

And would to God, that in reading the renown'd Actions of our Forefathers, we their Poſterity had no reaſon to bluſh and be aſham'd that we have ſucceeded them at a greater diſtance in Virtue than in Time; that we have ſo much degenerated from their Juſtice, Truth, and Conſtancy, and abandon'd our ſelves to Hypocriſy, Treachery and Cowardice. Let us not deſpair however but that

we may return to their good way of living; for nothing violent is of long continuance, and so great is the Power of Truth and Justice, that at long run they always get the better of Liars and Cheats, who are then no more believ'd, not even when they speak Truth: But when, like the wily deceitful Fox in this Fable, they come to be taken in their Villanies, and convicted and punish'd for them, they then find it to be true, that tho the Virtuous sometimes, the Vitious most times come to a miserable End, and always go down to their Graves with a wounded Conscience. It is therefore most certain that the highest Pitch of Knowledg which any man either in a publick or private Capacity can arrive at, is to behave himself in all his Actions as becomes an honest, just and virtuous Man.

It would be very easy for us to confirm what we have now been saying, by several Examples that we might take both from the antient and modern Historians, if we were desirous to swell this Discourse into a Volume; and but that we have just reason to fear that the Truths which we have already advanc'd will be very unacceptable, and procure us the Hatred of many.

To conclude therefore, this Fable is design'd to instruct us, that what Man or Courtier soever will be limping on both sides, or but on one, commonly between two Stools falls to the Ground, and comes to die like a despicable Villain.

Fable VI.

The Aſs *and the* Horſe.

AN Aſs and a Horſe ſerv'd one and the ſame Maſter. The Horſe was put to draw but light Weights, and ſometimes to carry his Maſter, or ſome other eaſy Burden; yet ſtill he fed in the beſt Paſtures, and in the Stable was kept with excellent Hay and Oats. The Aſs on the contrary was always loaded with the heavieſt Burdens, and eat nothing but Nettles and other unſavory Herbs that grew in the High-ways and Ditches; and when he was in the Stall, had nothing from his Maſter but a little Chaff and Straw. Now tho the Aſs had all the reaſon in the world to rejoice that a Beaſt, which of all others reſembled him the moſt, was ſo fortunate; yet he grew uneaſy, envious, and diſcontented at it. Not long after, a War happen'd to break out, and the Horſe, not the Aſs, was forc'd to ſerve his Maſter in the Army, and being dangerouſly wounded in a Battel, was ſent home to be cur'd. The Aſs, ſeeing him return'd in that Condition, rejoic'd with good reaſon that Nature had exempted him from falling into the like Misfortunes; but it was contrary to all Reaſon and Juſtice in the Aſs to take any ſatisfaction in that the Horſe was

as unfortunate as himſelf, ſince the Miſeries of the one did no ways leſſen thoſe of the other.

Some time after this, when the Horſe was cur'd, the Maſter had occaſion to take a great Journy by Land with ſeveral Merchandizes, with which he loaded the Horſe very light, and the Aſs very heavy; who obſerving it upon the Road, and finding that at length he ſhould ſink under the weight of his ponderous Burden, ſpoke thus to the Horſe, who was trimm'd up with gawdy Feathers on his Head, and jingling Bells about his Neck. Nature has given us a great likeneſs of Body, and we are nearly related to one another: A Stallion cover'd a She-Aſs and got me, and a He-Aſs leap'd a Mare and got you: We were both foal'd at the ſame time, and brought up with much care together. Beſides, we have long ſerv'd one and the ſame Maſter, and I never wrong'd you of one Morſel of your Provender, but have always carried the heavieſt Burdens without grumbling. Yet now I feel my ſelf ſo heavy loaded, that I ſhall certainly faint on the way, unleſs you will be ſo kind as to eaſe me of ſome part of my Burden. Have therefore pity on me, you whom I truly reſpect as my Brother, and take from me part of my too heavy Load, leſt I ſink beneath the weight, and that you, when I am dead, be oblig'd to carry the whole Burden your ſelf. All theſe good Reaſons, coming from the mouth of the deſpicable Aſs, were contemn'd

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by the arrogant high-minded Horſe, who took it heinouſly that the Aſs was ſo preſumptuous as to claim Kindred with him, and that he durſt ſtile himſelf Brother to Horſes: So that the Aſs, not being eas'd of his Burden, ſoon after fell down under it, and dy'd immediately; inſomuch that the Maſter found himſelf under a neceſſity of laying all the Packs that the poor Aſs had carry'd on the Horſe's Back, and loaded him beſides with the dead Aſs's Hide. Then firſt it was that the Horſe too late perceiv'd how near a Likeneſs and Relation there is between a haughty Horſe, and an humble Aſs, and how ill he had done in not taking timely Compaſſion of the poor Creature.

EXPLICATION.

BY the *Horſe* is figur'd to us a haughty voluptuous Man.

By the *Aſs*, a dull, laborious, humble Man.

'Tis certain that all men, by the Bleſſing of one and the ſame God, are begot, born and nouriſh'd in one and the ſame manner; that while they live they are all equally ſubject to the like Accidents, both in Soul and Body; and laſtly, that when they come to die, all may hope to receive, from the merciful Hands of the ſame Lord, the Bleſſings of Eternal Life. From whence it follows, that there is a natural Fellowſhip and Relation among all men; and if to that Relation be farther added a Likeneſs of Condition, thoſe Men ought in ſome meaſure to be nam'd Brothers.

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This is an undeniable Truth; and if we conſider that all men are oblig'd to lead a Life that conduces to the Welfare of the whole Race of Mankind, as well in common as particular, it will likewiſe be evident, that 'tis a Duty incumbent on us, to promote the Good of all men, but more eſpecially of thoſe who have the moſt Likeneſs, Fellowſhip, and Relation to us, and to do all that lies in our power to prevent any Misfortune that may arrive to them: from whence it likewiſe follows, that we ought to rejoice at their good Fortune, and be ſorry for their bad.

Now ſince men, by living thus in mutual Love and Charity with one another, would procure to themſelves as much Happineſs, as in this tranſitory Life they are capable of enjoying, let us inquire why Men in general are ſo ſtupid, as not to ſquare their Lives according to thoſe Principles. Every man finds in himſelf, and obſerves in others, that the Paſſion of Self-Love prevails ſo far over our Reaſon, that even from our Childhood, we conſider not our ſelves as deſcended from one common Father, or as Members of the general Community of Mankind, whoſe Welfare we ought to promote with all our Power, and to place our chief Delight and Satisfaction in ſo doing, but as if we were deſcended from a different Race, each of us not a Part, but a Whole, and that the Welfare or Misfortunes of others concern'd us no farther, than in as much as they conduce to our own advantage or prejudice.

And this Stupidity of Mankind extends ſo far, that ſcarce any man thinks himſelf ſufficiently happy in this Life, unleſs he obſerve that his Equals in Birth and Condition are generally more unhappy than himſelf: or, on the contrary, few think themſelves unfortunate

tunate and miserable, if they observe others in the same Station to be more wretched and unfortunate than themselves. From whence it follows, that we often fear, lest others should endeavour to advance their own Fortunes by the Diminution of ours, and to increase their own Happiness by bringing us into Misfortunes: and tho we should have no reason to suspect, that any man, particularly such as have any relation to us, could be guilty of so much Baseness; yet every one knows, that men, who have liv'd in a long uninterrupted Course of Happiness, are generally so puff'd up therewith, so arrogant and foolish withal, as wholly to avert their thoughts from the Unfortunate and Wretched; or at best they regard the Miseries, under which they labour, but superficially, and as in a Dream, without giving themselves the least trouble to bring them out of, or relieve their Distresses.

And forasmuch as Almighty God has plac'd such a likeness among all men, that they are all subject to the like Accidents, and that what has happen'd to one may also happen to another, all ought in Prudence mutually to assist one another, and neither repine nor grow envious at the good Success of others, nor be relentless and incompassionate to such as are fallen into Misfortunes: for Men of Mercy and Pity always find Mercy and Pity from others; while on the contrary, the Envious and Unmerciful often fall into great Misfortunes, and remain in them unlamented, for that the Merciful and Compassionate judg them to be unworthy of Relief, and well to deserve the Rods with which they are scourg'd. This Truth is so notorious, that it needs not to be confirm'd by Examples: however, we shall give one relating to Affairs of State, which we are of opinion will farther illustrate our Fable.

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The Council of *Philip* II. King of *Spain*, being grown envious and jealous of the great Proſperity and Welfare of our United *Netherlands*, put ſo many Hardſhips upon them, eſpecially ſince the Year 1560. that they occaſion'd a long, and, for the Kingdom of *Spain*, too expenſive a War. So that in time, particularly ſince the Year 1629. that Council, ſeeing that they were no longer able to defend themſelves againſt our formidable Armies, the vaſt Expence of which had likewiſe by that time brought us into a low Condition; and foreſeeing beſides that the always victorious and in War-delighting *French* would at length fall on the *Low Countries*, and eaſily make themſelves Maſters, firſt of the *Spaniſh*, and then of the United *Netherlands*, repreſented from time to time to the *Dutch*, that it would be much better for both of them to make a mutual Peace, leſt the *Spaniards*, coming to be no longer in a condition to ſupport the War, *France* ſhould then fall upon them, and perhaps make an intire Conqueſt of the *Spaniſh Netherlands*: After which theſe Countries would not only have the ancient Power of *France* to contend with, but the new likewiſe, reinforc'd by the Acceſſion of the *Spaniſh* Conqueſts. But all theſe good Reaſons of the *Spaniſh-Netherland* Aſſes avail'd nothing; for our haughty Rider or *Dutch* Horſe himſelf, deſpis'd their Complaints, and ſet at nought their Propoſals: Inſomuch that now they feel on both ſides, how ill the *Spaniſh* Aſs, for above a hundred Years and more, was adviſ'd, to envy the Proſperity of the *Dutch* Horſes; and how highly improvident a thing it was in our Rider, or *Dutch* Horſe not to eaſe in time the over-loaded *Spaniſh-Netherland* Aſs of ſome part of his Burden, that he might now be freed from the Labour of bearing it all himſelf

himſelf, together with the poor Aſs's Hide, and from the danger of ſinking under it. And thus we think we have fully explain'd this Fable.

FABLE VII.

The Dog, Wolf, Sheep, *and* Bitch *with* Puppy.

A Dog, who was lying aſleep in his Kennel before a Cow-ſtall, being wak'd by a Wolf, who was juſt running at him to devour him, cry'd out to him in this manner. See, ſaid he, how thin and lean I am grown by a late Fit of Sickneſs, ſo that at preſent you will ſcarce be able to find any Fleſh about me: but now I am recover'd, and my Maſter's Son being to be marry'd very ſhortly, we ſhall then keep a good Houſe, and I ſhall ſoon recover my Fleſh again. Spare me therefore now for your own ſake as well as mine, at leaſt till the Wedding-Feaſts be over, for then I ſhall eat my fill, and grow fat and luſty, and you will be able to pick a Belly-full out of me. Do but this, and I promiſe you by all that's good, that I will then willingly give my ſelf up to you. The greedy Wolf believ'd him, and went his ways, nor came again till the Wedding-days were over: but then ſeeing the Dog lying at his eaſe upon the Hay-loft in the

the Cow-ſtall; he call'd to him from below, and claim'd his Promiſe; but the Dog laught at him, and anſwer'd: Thou ſilly Beaſt, content thy ſelf with the Advice I now give thee: If ever thou find'ſt me or any other Dog again, ſleeping out of a Cowſtall, expect no other Wedding-Feaſt but that. Upon this the Wolf, full of Grief, and pinch'd with Hunger, left him.

After this it happen'd that the ſame Dog demanded of a Sheep to pay him for a certain quantity of Corn, which he falſely pretended that ſhe ow'd him for. The Sheep deny'd the Debt, and the Dog ſu'd her for it: In ſhort, the Iſſue came to be try'd before the uſual Judges in all matters wherein Sheep are concern'd, that is to ſay, before the Bear, the Kite, and the Hawk; but the Dog having ſuborn'd falſe Witneſſes, and brib'd the Judges, they gave Judgment againſt the innocent Sheep, who was forc'd to get her Wool ſhear'd off to raiſe Mony to pay the Debt.

The Dog, having thus by fair Promiſes and giving nothing, eſcap'd out of the hands of a Beaſt that was ſtronger than himſelf, and under colour of Juſtice cheated one that was weaker, was afterwards very earneſtly intreated by a Bitch of his Acquaintance, who was big with Puppy, and who had no Kennel, to lend her his to lay her young ones in. The Dog granted her Requeſt, and ſhe whelp'd in his Kennel. As the young ones were growing up,

up, the Dog began to feel the Inconvenience of having no Kennel to lie in, and therefore desired the Bitch to let him have his own again. She gave him a thousand thanks for the Kindness he had done her in lending it, and promis'd that she would be grateful to him as long as she liv'd, but beg'd him not to be so hard-hearted to turn her and her young ones out before they were able to go and shift for themselves. These moving Reasons prevail'd with the Dog, and he promis'd her to wait till then. When that time came, the Dog very earnestly desired her to leave his Kennel, which she refusing to do, he threaten'd to drive her out of it; but the Bitch, rising up with her Whelps about her, who were now come to have some Strength, answer'd him: Don't threaten, but stand your Ground, and let us try which of us is strongest, for whoever proves to be so, will certainly keep the Kennel. So that the Dog, not daring to fall upon the Bitch and her Whelps together, with great Grief was forc'd to leave his Kennel to them, and never came into it more.

EXPLICATION.

BY the *Dog* the Sages have understood a Man of common Understanding, and true to his Master, but voluptuous, covetous, ungrateful, and of no Conscience.

By the *Wolf* a covetous and cruel Man.

By the *Sheep*, an honest Man, and who has a good Estate.

This

This Fable propoſes to our Conſideration three different Means that Villains make uſe of to rob honeſt men, or one another, of their Eſtates; namely, open Violence or Deceit, Colour of Right and Juſtice, and Borrowing with intent never to pay again. Of all which we will ſay ſomething in particular. Firſt then, tho according to the Law of Nature, and the common Rules of Juſtice, it be permitted to all men to repel Force by Force, and to do themſelves Right whenever they are manifeſtly wrong'd; yet ſome Divines, of too ſqueamiſh Conſciences, aſſert, That we are oblig'd in Conſcience to keep the Promiſes which we make upon Oaths, even tho ſuch Oaths were extorted from us. For which reaſon we will explain this Matter more at large, and ſay, that if ſuch extorted Promiſes and Oaths be given by one Community of Men to another, they are not only declar'd to be void and of no power to bind, by the Civil Laws of *Rome*; but even the Spiritual Doctors teach us, That Compulſion and Neceſſity excuſe and take off the Guilt from Actions that are in themſelves unlawful: That in ill Actions it is better not to keep our Vows and Promiſes than to keep them: That no man's Promiſe, of what nature ſoever, may extend to the detriment of the Church; and that men who are perjur'd on thoſe Occaſions, only offend Almighty God, and fully their own Souls; whereas thoſe who keep ſuch wicked Vows and Oaths, arrogantly contemn the Meſſengers of the moſt High, often oppreſs their Neighbours by Cruelty and Injuſtice, and always ruin their own Souls: So that it would be a double Folly, to keep a Promiſe in behalf of any Man, who we are ſure would not do the like by us on the ſame occaſion.

Now

Now if this be Juſtice and Equity in regard to the Promiſes and Oaths which any man makes in relation to his own private Affairs, it is much more ſo in reſpect to Guardians, who, contrary to their Duty, have oblig'd themſelves to act any thing that tends to the Ruin and Deſtruction of their Pupils: but above all is it ſo in regard to Rulers or Guardians of Countrys and Citys, who are all bound by the Law of Nature not to make a Sacrifice of the Welfare of their own Subjects to the Intereſt of Foreigners, tho they ſhould by Oaths and Promiſes have oblig'd themſelves to do ſo; beſides, at their Acceſſion to the Government, they are bound by Promiſes and Oaths, to govern to the advantage of their Subjects, and to the utmoſt of their Power to ward off and prevent their Ruin. So that the Oath and Promiſe which as Rulers or Guardians they firſt enter'd into, ought to be religiouſly obſerv'd by them, in preference to any ſubſequent Oath or Alliance, which thro Ignorance or Force they have engag'd themſelves in, with any foreign State or Potentate, to the Ruin of their Subjects, even tho the Tenour of that Oath were directly contrary to that of the former.

Thus we find that the Law of Nature, as well as the Civil and Divine; often relieves men from the Violence and Oppreſſion of others; but that notwithſtanding when they have eſcap'd their Clutches, they never reflect how great Villanies they commit themſelves in making uſe of the like Violence and Deceit to oppreſs others: nay, ſometimes they go yet farther, and under colour of Juſtice rob the innocent and wealthy men of their Eſtates, by commencing Suits againſt them, and procuring them to be try'd by corrupt Judges, whom they have brib'd over to their Party, and who ne-

ver fail to give Sentence in their favour. And thus like our fabulous Dog, they rob the innocent Sheep of her Fleece.

But on the other hand, we likewiſe often ſee, that even theſe villanous men themſelves, as if the Vengeance of God purſu'd and blinded them, are often chows'd by men of like, or rather worſe Principles than their own, to whom, as the Dog in our Fable did to the Bitch who was big with young, they out of pity truſt their Fortunes and Imployments, and are kept out of them for ever: In like manner as the Burgers of *Straalſont* in the Year 1629. admitted the *Swedes* into their Town, and from that time to this could never get rid of them. And thus we think we have ſufficiently explain'd this Fable.

Fable VIII.

The Fox, *the* Raven, *and the* Dove.

A Fox, who was half-ſtarv'd with Hunger, ſtretch'd himſelf all along upon the Ground, and lay as if he were dead, that he might entice the harmleſs Birds to come within his reach, and then leap of a ſudden upon them and make them his Prey: but it happen'd that a Raven, who was hovering near him, obſerv'd that he fetch'd his Breath, and by conſequence found it to be only a Trick in him to catch the Birds. She therefore inſtantly gave them notice of it, and forewarn'd them, if they valu'd their own Lives, not to come with

within reach of the Fox, who only feign'd himſelf to be dead. The Fox, finding his Plot to be diſcover'd, was oblig'd to go his ways a hungry; but ſoon bethought himſelf of another Invention, which was, to go and kennel himſelf in a hollow Tree, upon which a Dove had her Neſt, and was breeding up her Young ones. Having done this, he call'd to her, and threaten'd her, that unleſs ſhe would throw down to him ſometimes one of her Eggs, and ſometimes one of her Young ones, he would climb up the Tree, take away all her Eggs, kill both her and her Young, and break her Neſt to pieces. The harmleſs Dove, thinking of two Ills to chuſe the leaſt, did as the Fox requir'd her, and threw him down, now one of her Eggs, and then one of her Young ones. Having done ſo for ſome time with a great deal of Grief and Sorrow, and the Fox continuing ſtill to demand it of her, ſhe at laſt made her Complaint to the Raven, who chanc'd to come and perch herſelf on the ſame Tree, grievouſly bemoaning her Fate, that ſhe, who took ſo much pains, like a good Mother, to provide for her Children, was at laſt oblig'd to make them a Sacrifice to ſuch a Villain. But the Raven, who was not ſo timorous as ſhe, adviſ'd her, whenever the Fox threaten'd her again, that he would kill both her and her Young, if ſhe would not throw one of them down to him, to anſwer him roundly, If you could have flown or climb'd

up the Tree, you would not have been ſo often contented with one of my Eggs, or of my Young, but would long ſince, according to your ravenous and blood-thirſty Nature, have devour'd both me and them. In ſhort, the next time the Fox came and threaten'd her as before, ſhe reply'd as the Raven had inſtructed her. The Fox, hearing her Anſwer, and knowing very well, that ſhe was not ſo wiſe and cunning of her ſelf, reſolv'd to find out the Truth of the Matter, and at length came to underſtand, that it was the Raven who had been her Counſellor. He therefore vow'd to be reveng'd on her, who had now the ſecond time hinder'd him from getting his Prey. Not long after he ſpy'd her ſitting on a high Thorn-Tree, and going to her, began to praiſe her at a mighty rate, magnifying her good Fortune above that of all other Beaſts, who could neither fly like her, nor tread the Ground with ſo majeſtical a Gate: adding withal, that it would be a great Pleaſure to him to ſee her Lordly Walk, that he might from thence be certain, whether ſhe were indeed ſo Divine and Prophetick a Bird, as men had always held her to be. The Raven, tranſported to hear herſelf thus prais'd to the Skies, flew down, and pitching upon the Ground, walk'd to and fro in mighty Pomp and State. The Fox ſeem'd highly delighted, and ſaid, that he extremely wonder'd how the Raven could keep upon the Ground, when the

Wind

Wind blew her Feathers over her Eyes, and hinder'd her Sight; but chiefly when it blew before, behind, and on all ſides of her. Very well, ſaid the Raven, can I provide againſt that; for then I hide my Head under my Left Wing. How! cries the Fox: Hide your Head under your Left Wing! So wonderful a thing I can never believe, till I ſee it. Immediately the Raven put her Head under her Left Wing, and held it there ſo long, that the Fox caught hold of her, and kill'd her for his Prey, crying out aloud, So muſt they fare, who give good Advice to others, but are not careful enough to defend themſelves from the fair Words of their Enemies.

EXPLICATION.

BY the *Fox* the Antients underſtood a wily, rapacious Man.

By the *Raven*, a Man of common Underſtanding, who makes uſe of all Opportunities that fall in his way to live on the Spoils of others.

By the *Dove*, a very harmleſs Man, who nevertheleſs is capable of following good Advice.

Men differ from one another in ſome things relating to their natural Affections and Deſires, and agree in others: but in the things in which they differ, they know not one anothers Tempers ſo well, as in thoſe wherein they agree. Thus we ſee in this Fable, that the crafty Fox could not deceive the Raven in things relating to their Prey, for that both of them live by Rapine; yet the Raven, to the Fox's prejudice and ſhame, detected

and made known his Cunning to all the other Birds. But this is not the chief end of this Fable, which is rather deſign'd to inſtruct us, that many are capable of giving good and ſeaſonable Advice to others, but cannot, or at leaſt neglect, to give it to themſelves: the Reaſon of which we will inquire into.

Every man knows, that when any Affairs concern us ſo near, and are of ſo great moment to us, that our Ruin or Happineſs depends on the avoiding or obtaining thereof, we are not capable of judging what thoſe things are in themſelves, nor what they will produce to us; much leſs, what we ought to do, or not to do in them. For, to reflect only thereon, will raiſe up in us ſuch a Storm of Paſſions, of Fear, Love, Anger, Hate, Hope, Joy, Diſtruſt, and many more, that, during that internal Conflict, it will ſcarce be poſſible for us to avert our Thoughts from thoſe moſt dreadful, or moſt delightful Objects; and, with a quiet and ſedate Temper of Soul, to weigh duly what is truly dreadful, or not, in the one, or delightful or not, in the other. And much leſs too can we, in that toſt and turbulent State, judg of the true and proper means to attain what we deſire, or to avoid what we dread.

But it is quite otherwiſe with us, when our Thoughts are imploy'd on the Affairs of others: for we are not generally ſo nearly touch'd with them as with our own; nor are they wont to ſtir up in us above meaſure the Paſſions of Love, Hate, Fear, Hope, Anger, or the like: and thoſe who are the leaſt diſcompos'd, and moſt calm in their Tempers, commonly give the beſt Advice. We ought therefore to fix it to our ſelves as a certain Maxim, in all Affairs that nearly concern us, always to conſult our Friends, whom by a long Experience

we have found faithful to us in all Occaſions.

Now among the Difficulties, in which moſt Men are ſway'd by their Paſſions to take wrong Meaſures, the following ones are reckon'd to be the chief: When they are injur'd or deſpis'd by their Equals, or their Betters: When by a manifeſt piece of Injuſtice their Superiors intend to take, or have already taken from them, ſome part of their Eſtate, whether, and how they ought to oppoſe them; or if it be not better patiently and without grumbling to ſuffer that leſſer Ill, in order to avoid a greater: Whether they ought to ſeek Imployments at Court, or in the Army; or if it be not better to avoid both: Whom they ought to marry, or not: If a man of the *Romiſh* Religion ought to make himſelf a Prieſt, or not; and the like. For, ſince we cannot form a right Judgment of theſe things without laying aſide our Paſſions, no man is ſo proper to diſtinguiſh clearly, and judg rightly of them, as a true Friend; whom therefore all men ought for that end to make choice of before-hand.

That this, generally ſpeaking, is true, we daily ſee by our Lawyers and Phyſicians: The Lawyer, when engag'd in a Suit of Law, ſeldom pleads his own Cauſe, and the ſick Doctor ſeldom takes his own Phyſick; but both of them rather chuſe to depend on the Care and Advice of others, tho Men of leſs Experience and Judgment than themſelves.

Now to convince the Reader that thoſe Paſſions are of great efficacy to ſtupify and blind the Judgment of the Rulers, both of Church and State, we will produce an Inſtance of each of them, that happen'd in the *United Netherlands*. Every man knows, that among all the Learned, whether *Greeks*, *Romans*, *Barbarians*, *Heathens*, *Jews*, *Chriſtians* or *Mahometans*, two different ways of Rea-

ſoning have always been, and will for ever be, in vogue. One of them begins by ſearching into the Cauſe, in order to deſcend from thence to the Effect: the other begins by an Inquiry into the Effect, in order to climb up from thence to diſcover the Cauſe of it.

And from hence, in our opinion, it plainly follows, that all men, who have a clear and diſtinct Knowledg of a Divine Being, that is, of God; and who, beſides, have always been accuſtom'd to make uſe of that firſt manner of Ratiocination, or that now do, or ſhall hereafter make uſe of it, will, likewiſe plainly and diſtinctly comprehend, and be convinc'd, that Almighty God is of neceſſity ſo free in his Will, that no other Freedom like to that can be imagin'd to be in any of the Creatures; and that the ſame Divine Will, being the ſole Cauſe of the Exiſtence, and of all the Works of his Creatures, never yet was, nor ever can be, limited or controul'd by any of them. So that theſe men have at all times believ'd, taught and maintain'd, and will continue always to do ſo, the Divine Predeſtination, and Fatality of all things in regard to Mankind.

On the other hand, all men, who have, do or ſhall adhere to the other way of Reaſoning, will, as they have hitherto done, and now do, always believe, teach and maintain, that our Will is Free, not in reſpect to our own ſelves only, but alſo in regard to the incomprehenſible Direction and Power of God over it. Nay more, they will always dare to appeal to our own Conſciences, and ask us, if we do not inwardly find our Will to be of its own nature ſo free, that no greater Freedom of Willing or of not Willing can enter into the Thoughts of Man; and that a limited or conſtrain'd Will is indeed no Will at all. Thus the

Heathens

Heathens, as well *Greeks* as *Romans*, boaſted, that in Freedom of Will, they were not inferior, but equal to their Gods.

The Holy Scriptures make mention in ſeveral Places of this Predeſtination of God; and on the other hand we find more Texts in the Holy Writ which ſpeak of the Free-Will of Men in ſuch a manner, as if no Predeſtination over-rul'd their Actions: Inſomuch that Chriſtians have always vary'd in their Opinions concerning it, nor can that Difference be reconcil'd by the Scriptures. So that there have been from all times, even among the wiſeſt of Men, Perſons of theſe two different Opinions; but all of them nevertheleſs ſubmitted themſelves wholly to the Divine Providence, and put their Truſt and Confidence in it, endeavouring truly to conform their Lives to the Rules of Reaſon and Juſtice, and to the Precepts of God: All good and peaceable Men therefore, eſpecially thoſe of the Proteſtant Faith, which is grounded on the Rules of good Reaſon and Truth, ought to be permitted a Liberty of Opinion in Matters of Religion, which are, and always have been controverted, and can never be decided; nor ought any Human Force or Violence to be made uſe of to compel men to believe contrary to the Dictates of their own Reaſon and Conſcience, eſpecially in our Country, where Unity and Concord only can protect our Religion from being run down by thoſe of the *Romiſh* Faith. The States of this Country therefore ſeveral times very wiſely and prudently commanded, that notwithſtanding that Difference of Opinion concerning Predeſtination and Free-Will, we ſhould all live in Brotherly Love and Charity with one another, and not let that Difference

of

of Belief cauſe any Diviſion among us, either in Church or State. But after this came ſome Incendiaries, particularly two of the chief of the States themſelves, who, hoping to augment their Greatneſs by ſowing the Seeds of Schiſm and Diviſion among us, prevail'd ſo far on the Minds of the common People and of the Rulers of our Country, that the ſtronger Party excommunicated the weaker, as guilty of erroneous Doctrines in Matters of Faith, baniſh'd their Teachers out of the Land, and ſet up and pull'd down the Governours of our Cities and Countrys, whenever they thought fit. And how ruinous it was to our Countrys and Cities, as well as to our Church and State, we too late, but too well, diſcover'd.

But it has far'd no otherwiſe with us in our Affairs of State and War: For, tho the *Spaniſh* Papiſts in the laſt Age gave our Fore-Fathers abundant reaſon to oppoſe themſelves with all their Might againſt their bloody Inquiſition and tyrannical Government; yet they ought not to have carry'd on the War any longer, when once the Inhabitants of the *United Provinces* had ſo ſecur'd themſelves, that by making a Peace with *Spain*, they might be able to maintain and ſupport that Liberty, which they had reſcu'd to their Country from the Hands of thoſe who endeavour'd to enſlave it.

Nor were there ſome wiſe and peaceable men wanting, as well of our Country as Foreigners, who adviſ'd us to make a timely Peace with that Monarchy, in regard that we, who depend purely on Merchandize and a Trade at Sea, and by conſequence muſt ſubſiſt by Liberty and Peace, had nothing to do to concern our ſelves with

kee

eping up the Ballance of *Europe*; becauſe that s properly the Buſineſs of the two great Mo-rchs, the Kings of *France* and *Spain*; and that nen *Spain* ſhould become no longer able to cope th *France*, we ſhould ſoon find that we had ſon to dread the ſame, and much greater Dan-rs from the part of the *Frenchman* than of the *aniard.*

But ſo great was our Hatred to the *Spaniard*, at leaſt the Ambition of ſome others, that we re deſirous to drive them once for all, tho to r own prejudice, out of the *Spaniſh Nether-nds:* Inſomuch that they were reduc'd to an capacity of reſiſting the ſuperiour Power of *nce*; and we, but now when 'tis too late, ve found how neceſſary 'tis for men whoſe inds are tranſported with Anger, Love, Hate, ope, Fear and other Paſſions, to follow the Ad-ce of their Friends, whoſe Minds are calm and l of Peace: But above all how requiſite it is, at thoſe, who unconcern'd themſelves, could give od Counſel to others, ſhould be very watchful t to ſuffer themſelves to be ſo carried away their Paſſions, as to give others an Opportuni-of ſurprizing and bringing them under the ſame iſfortunes from whence they retriev'd their iends. In like manner as our Raven, who fore-rn'd and preſerv'd the Dove and other Birds m falling into the Snare of the Fox, but fell af-rwards into it herſelf.

FABLE

FABLE IX.

A Stag *looking on his Legs and Horns.*

A Stag, who had but one Eye, was g ing along the Sea-ſhore, and turn'd h good Eye towards the Land, from whence h was apprehenſive of Danger, and his blind-ſi to Sea, from whence he fear'd nothing; n verthelefs he was wounded by an Arrow, ſh from a Ship that was ſailing by, but ſo ſligh ly, that by the Swiftneſs of his Heels he g away from a parcel of Hunters who had plac themſelves upon the Strand. And while h Wound was healing, he harbour'd himſelf a Vineyard; where, at length, not refrainin to eat up the Branches that conceal'd him, h Horns betray'd him to the Labourers, but t the great Swiftneſs of his Legs he got aw from their Purſuit.

After this it happen'd that he was again pu ſu'd by Hounds and Huntſmen, and ſo ha driven by them, that quite ſpent and weari he took ſhelter by the Conſent and Adv of ſome Cows and Oxen, in a certain St and hid himſelf in the Hay, where the neg gent Servants of the Peaſant, to whom t Stall belong'd, never took notice of him; that he liv'd there ſome time in full Plenty a Eaſe: till at length came the Maſter himſ

d prying carefully about, according to his uſtom, perceiv'd the Horns of the Stag, ho finding himſelf diſcover'd, leap'd nimbly t of the Stall, and ran away.

Not long after, as he was quenching his hirſt in a clear Stream, he ſpy'd there his lean gs, and his lofty branching Horns: The t delighted him extremely, and he grew vain the higheſt degree in looking on them; but the other hand he deſpis'd his lean long anks, that were ſo ill proportion'd to his autiful Body, and his ſtately Antlers. But hile he was buſied in theſe Contemplations, s Ears were wounded on a ſudden by an unpected Cry of Hounds and Huntſmen who ere juſt at his Heels, and from whom by the wiftneſs of his Legs he but narrowly eſcap'd, d got into the open Fields; where finding mſelf warmly purſu'd, and wearied with the eight of his Horns, he takes to the Woods, inking to protect and hide himſelf there from s Purſuers. But his lofty Antlers tangled and ng in the Branches, and hinder'd his Flight, l at length the Hounds came up and tore him pieces; but firſt with his lateſt Breath he as heard to ſigh out theſe dying Words: Ah retched me! who have taken more delight the Beautiful than the Uſeful; and now on, when 'tis too late, perceive how fooliſh it as in me to take ſo much pride in my Horns, at were no leſs burdenſon than prejudicial to , and to deſpiſe my Legs, which would have

have been my chief Security, if I had made right uſe of them.

EXPLICATION.

THE Antients meant by the *Stag*, a Man of little Underſtanding, and by conſequence vain-glorious and fearful.

By his *Horns*, coſtly, uſeleſs and prejudicial Ornaments; or Men who do harm to others.

By his *Legs*, the Pillar or Foundation of the Welfare of Men, or the common Liberty of the Inhabitants.

By the *Huntſmen* and *Hounds*, the great Adverſities which men meet with in this Life; or Tyrants who enſlave a Free Republick.

In the Fables which we have already explain'd we have taken occaſion to ſhew at large, that men ought carefully to enquire into themſelves, in order to diſcover what they have in them, either in their Souls or Bodies, that is commendable, profitable, beautiful or becoming; and what, on the other hand, there is in them worthy of Blame, prejudicial or deform'd: We will therefore now diſcourſe of thoſe Men and States, who are ſo much miſtaken in the true Knowledg of themſelves, as to deſire and purſue things that are truly hurtful to them, and to ſet a greater value thereon, than on what is indeed neceſſary and conducive to their own Welfare and Support.

Among the things that may be prejudicial, and which by conſequence ought well to be inquir'd into, whether, according to the difference of Times and Occaſions, they will be truly hurtful to us, or not, we muſt alway compute theſe that follow: To

veſt

veſted with the Power of the Government, or to rule over Countries or Cities; to bear Imployments either Civil or Military; to be eloquent, beautiful and ſtrong of Body, to enjoy plentiful Eſtates; to be well in the Eſteem of all Men, and to have our Fame nois'd abroad with Honour; to live long, to marry, have Children, and the like. For theſe things may always be, and often are, the only Cauſe of all the Miſchiefs and Misfortunes, nay, of the Ruin, Deſtruction, and Death of thoſe that enjoy them; as *Juvenal* has particularly ſhewn in his ſecond Satyr, to which we refer the Reader.

On the other hand, we ought always to conſider that the following things can never hurt us, and that therefore we can never too much deſire, or ſeek to enjoy them: To put our whole Truſt and Confidence in Almighty God, and to ſubmit our ſelves and all our Actions to his Divine Providence; and in the mean while to make our continual Supplications to him, that he would be pleas'd to give us a ſound and rational Soul in a ſtrong and healthful Body, *Ut ſit Mens ſana in Corpore ſano:* To exempt us from the Fear of Death; and that he would rather lay on us, and load us with all the Afflictions of this World, than ſuffer us to commit the leaſt injury or Violence to any man, or to ſully and defile our Souls, by giving our ſelves up to the Luſts of the Fleſh.

Having thus ſhewn how the Minds of Men ought to be diſpos'd in relation to theſe things; it will now be neceſſary to ſhew how they come to be, for the moſt part, actually inclin'd to the contrary. Men in general, but particularly thoſe of weak Capacity and Underſtanding, are wont to ſet a far greater value and eſteem on whatever is gawdy, grace-

graceful or great, and that will enable them to prejudice others, than on things that are not indeed so glittering and gay, but are nevertheleſs of real uſe and ſervice to them. And this Adoration of theirs will continue with them, till they find themſelves reduc'd to a neceſſity of making uſe of the things they neglected and contemn'd: and tho many Accidents happen in the mean time ſufficient to convince them that they are in the wrong, yet they perſiſt in their miſtaken Opinions; till the things they ſo highly eſteem'd become the cauſe of their total Deſtruction. Thus the Stag in our Fable, tho he was diſcover'd by his lofty Horns, firſt on the Sea-Shore; then in the Vineyard, and after that in the Stall; and oblig'd as often to the Swiftneſs of his Legs for his Security, yet he continu'd to ſet a much greater value, and to pride himſelf more in his Horns, only for that they were ornamental and graceful, and enabled him to do hurt to other Beaſts, than in his unſightly Legs, that had ſo often reſcu'd him from the very Jaws of Death, and tho in like occaſions he muſt have again depended on them only for his Safety.

This teaches us, that we ought chiefly to buſy our ſelves in ſearch of the Means that conduce to our own Safety and Support, and not be greedy of living in Pomp and Greatneſs, and in a capacity of doing hurt to others: and alſo that we ought more to eſteem and value the things whereby we are protected and maintain'd, than thoſe that may perhaps ſeem great and glorious in our own, as well as in the eyes of others, but are indeed very burdenſom and deſtructive to us.

But 'tis not particular men only who make this wrong judgment of things, but whole States and Communities of men have fallen into the like

Error

Error. Thus when the Free People of *Iſrael* were enter'd into the Land of Promiſe, where they ſubſiſted merely on the Tillage of the Ground, they ought to have us'd their utmoſt Endeavours to have avoided engaging themſelves in War with their Neighbours: and tho for the ſpace of three hundred and eighty two years they led their Lives for the moſt part in Peace and Freedom, without having any Sovereign over them, except only in Times of War, when they made choice of Judges, whoſe Authority and Rule over them was very precarious, being confin'd and limited to one Expedition only; yet they at length diſlik'd and deſpis'd the lean Shanks of thoſe Judges, who had ſo often brought 'em out of the many Misfortunes and Straits which they labour'd under, and deſired to have Horns on their Heads, which tho graceful and becoming, would certainly be very burdenſon and oppreſſive; that is, they would not be ſatisfy'd, without having Crown'd Kings and Princes to rule over them, by whoſe means they imagin'd they ſhould be the better able to offend and make war with their Neighbours. And tho they ſoon found that thoſe Kings and Princes were very grievous and burdenſom to them, yet they obſtinately perſiſted in their Error, till at length, being ruin'd by them at home, and imbroil'd in Wars abroad, firſt the ten Tribes, and after them the other two, together with their Kings, were led away in Captivity into ſtrange Lands. After this, being grown wiſer by the worſt of Miſeries, they liv'd again in Liberty, for the ſpace of about three hundred Years, in the days of the *Maccabees*, unloaded with thoſe Royal Horns:

but at length their mutual Ambition, Discords, and Schisms made them fall a Prey to the *Romans*, to whose Power most Nations of the Earth were forc'd to submit.

Nor has it far'd much otherwise with these Provinces, where our Forefathers the old *Batavians*, who liv'd in perfect Liberty under their Earls, whom they elected annually, and whose Power was so limited and circumscrib'd, that it was their Interest to maintain Peace and Quiet at home, and to avoid engaging in War with our Neighbours, would not be contented with them, but desir'd and obtain'd Earls for their Lives, who began to oppress the Free *Hollanders*, and as the Horns were to the Stag, to be the Ruin of our Country.

And tho we were sometimes deliver'd from those Tyrants, and the Republick might have again restor'd and settled it self in perfect Freedom; particularly after the Death of the Earl *George*, in the Year 1296. of *John*, in the Year 1299. of *William*, in the Year 1345. and of *Charles*, in the Year 1477. yet we rather chose to protect our selves against the Violence and Oppressions of the Successors of those Princes with Paper Arms only, contracting with them e'er we would acknowledg them for our lawful Rulers, that they should maintain us in the ancient Privileges and Customs of our Country, which the Earls their Predecessors had Tyrannically usurp'd from us: contenting our selves thus with their bare Words and Promises that they would for the future abstain from those Tyrannies and Violences, with which their Predecessors had before oppress'd us. And thus it was

that we agreed with *Margaret* of *Bavaria* for the great Privileges of North and South *Holland*, and with *Mary* of *Burgundy* for those of *Holland* and *Zeeland*.

At length we submitted our selves to the Government of Princes of the House of *Austria*, who by involving us in continual Wars abroad, by loading us with insupportable Taxes at home, and by persecuting and plaguing the chiefest and most virtuous Inhabitants for Affairs relating to their Consciences, had almost brought us to the very brink of Ruin; till the States of all the Country rose up, and bravely resisted their Tyrannies, abjuring for ever the Government of their Earls. But till they were again oppres'd by the Tyrannical Rule of the Duke of *Anjou* and of the Earl of *Leicester*, they were not fully convinc'd of this Truth, That such a Supreme Authority, if it be vested in the Person of one Man only, must of necessity be in the highest degree ruinous and destructive to the whole Country, and to all its Cities and Inhabitants. And God grant that our Posterity may never hereafter take delight in, nor set up again, on their own heads, those seemingly splendid and beautiful, but truly burdensom and oppressive Horns, which their Forefathers, to their Eternal Honour and Renown, so bravely depos'd and ab-r'd in the Year 1581.

Fable X.

The Sheep *and the* Dog.

An Ew, obſerving that her Maſter wa wont to feed a Dog with good Brea and Meat from his own Table, ask'd him why he took ſo much care of a Beaſt tha did him no manner of Service, that yielde him no Milk, nor young Ones for his Food and from whom he got no Wool to mak himſelf Clothes; and why, on the con trary, he gave not the leaſt Morſel of Foo to her, who ſupply'd him with Milk an Lambs to feed him, and with Wool to cloth him? Inſomuch that ſhe, and all the oth Sheep were forc'd to go on the barren Heat and there ſeek their daily Food with gre pains and trouble.

The Dog, who overheard her, thoug himſelf touch'd in his Honour, and grow ing high in Wrath, took the word out of h Maſter's Mouth, and anſwer'd thus: O Maſter takes ſuch care of me, not witho great reaſon; for if I did not protect a watch over you, you would certainly eith be ſtolen away by other Men, or devour by the Wolves. Nay more, were it not

me, you would not dare ſo much as to go out upon the Heath to gather your Food, but would infallibly periſh for Hunger. The Sheep was ſo ſatisfy'd with theſe Reaſons, that for the future, neither ſhe, nor any of the other Sheep, ever grumbled or repin'd in the leaſt, that their Maſter took more care of the Dog than he did of them.

After this it happen'd, that while the Dog was ſleeping, a Wolf came ſilently prowling on, and ſeizing the ſame Ew by the Neck, threw her over his Back, and was carrying her off: but ſhe could not ſuffer this Neglect in the Watch-dog, nor this Cruelty from her open Enemy, tho they are the common Accidents to which Sheep are expos'd, without making ſome reſiſtance, and crying out for Aid; which ſucceeded with her ſo well, that her Maſter turning his Eyes that way, and ſpying the Wolf, purſu'd him ſo cloſe, that he, to preſerve his own Life, was forc'd to let go the Sheep.

Some time after this, the Dog, inſtead of guarding the Sheep from the Wolves, as his Duty oblig'd him, cloth'd himſelf in a Sheep's Fleece, the better to keep himſelf from being known and taken in ſo great a Villany as he was determin'd to commit; and in the Dusk of the Evening, when the Shepherd was driving his Flock into their Fold, mingled himſelf among the Sheep, and ſeiz'd

upon the ſame Ew, meaning to carry her away to the Woods, and there devour her privately: But the Sheep diſcovering him to be their Watch-dog, cry'd out with all her force, and made as much reſiſtance as poſſibly ſhe could. The Maſter, hearing the Scuffle, ran that way, and purſuing the perfidious and ingrateful Dog, overtook him and kill'd him; and thus ſav'd the Life of the innocent Ew: then told her, That he wonder'd very much, that before, when, by the Dog's neglect, ſhe was fallen into the power of the Wolf, ſhe had made ſo weak a Reſiſtance; and that now, on the contrary, ſhe had cry'd out as loud as ſhe could, and ſtruggled with all her force. To which ſhe anſwer'd, That ſhe had for a long time obſerv'd, that the Dog was not ſo vigilant to protect her from Danger, as he ought to have been, or as he had been formerly; that therefore ſhe concluded, that at one time or another ſhe ſhould fall a Prey to the Wolf, and accordingly had arm'd her ſelf againſt that Death, with a reſolution to bear it patiently: But now, continued ſhe to her Maſter, to find my ſelf unawares ſeiz'd upon by the Dog, whom you have ſo plentifully and deliciouſly fed with my Milk, and the Bones of my tender Lambs, only that he might protect us, your Flock, from falling a Prey to our Enemies; and to find beſides that

that, the better to conceal his Villany, he had put on Sheeps Clothing, as if he had been one of our Brothers, rais'd in me ſo juſt an Indignation, and ſo inſupportable a Grief, that I could not forbear crying out for help as loud as I could, and reſiſting him with all my force.

EXPLICATION.

BY the *Sheep* in this Fable, the Antients always underſtood, ſuch uſeful Inhabitants, as get their Living by the Labour of their own Hands.

By the *Dogs*, Men, whoſe Duty it is to procure the Welfare of others, not by the Labour of their Hands, but by their Knowledg, and taking care of them.

By the *Dog*, who, under Sheeps-clothing, carry'd away a Sheep, all Men, who ought to protect others from Violence, or to inſtruct them in the Knowledg of Truth; but who, on the contrary, the better to over-power and ſeduce them, put on the Mask of Holineſs: And particularly, by ſuch a Dog is underſtood, thoſe Teachers and Officers, who are appointed only to inſtruct the common People in the Ways of Truth, and to defend them from Violence, and who, on the contrary, ſeduce and domineer over them.

THIS certain, that all Men are compos'd of Soul and Body, and that ſome of them make it their chief Buſineſs to improve themſelves in Learning and Knowledg, and to imploy

their whole Thoughts and Care, not only to their own, but alſo to the benefit of other men, by whom they hope to be ſupported and maintain'd, as indeed they ought to be, without bodily Labour. 'Tis alſo certain, that there is another ſort of Men, who get a Livelihood by the Labour of their Hands only, and that theſe Men are very apt to grow envious and repine at the Proſperity of the others, and to bemoan their own Lot, that while they contribute to the Maintenance and Support of other men, they yet live in leſs Plenty and Eſteem than they. But 'twere no difficult Task to convince theſe unthinking Men, that if the others, who ſubſiſt on the Labour of their Brains, would take care to imploy their Talents as they ought, and to make a right uſe of their Learning and Parts, they would be ſo far from being burdenſom to the Common People, that on the contrary they would be of great uſe and benefit to them. Particularly, if ſuch of them, as are imploy'd in the Government of Countries or Cities, or that bear Offices or Imployments that depend thereon, would take care, as well in time of Peace as War, to make good and wholeſom Laws and Orders, and to keep all the Officers, as well Civil as Military, to a ſtrict obſervance of their Duty, the leſſer Inhabitants of ſuch Countrys and Citys would find the effect of the Care and Vigilance of their Superiors in their own Welfare and Security; and would have great reaſon, with the Sheep in our Fable, to be highly ſatisfied at the great Eaſe and Plenty the Dog liv'd in; that is, they would not repine at the Proſperity of thoſe that watch over them.

But

But forasmuch as it often truly happens that all those, whose Duty it is to take care of the Publick Good, are more careless and less zealous therein, than in the Management of their own private Affairs; the Common People have often too great reason to envy and repine at the plentiful and easy Lives of their Superiors: But on the other hand, if they would but reflect that such a Neglect of the Publick Good, in comparison of our own private Interest, is a defect naturally incident to all men; and that if they themselves were in the same Stations, they too would do the like; they would then be convinc'd, that like the same Sheep in our Fable, they ought to bear it all in patience, and not complain aloud either of the Dog's Negligence, or the Wolf's Cruelty.

But what shall we say of those men, who, according to the Rules of Reason and Justice, and also by a particular Oath which they have solemnly enter'd into, are oblig'd to take care of the Welfare of others, and yet designedly, nay more, under a shew of Justice, injure and oppress them? What of those, who are plac'd in any high Post of Power in the Government, only to maintain and take care of the Rights and Liberties of the Publick, to protect the State in general, and each Member thereof in particular, from all Violence and Oppression that might happen to them, either at home or from abroad, and who for that reason have a vast Revenue paid them by the Publick, yet nevertheless on pretence of maintaining the Rights and Liberties of the People, endeavour to make themselves absolute Masters of the Free State, and to

reduce

reduce both the Magiſtrates and common People to publick Slavery? Certainly ſuch Ingratitude, Treachery and Tyranny are not to be ſupported; eſpecially when they are contriv'd and carry'd on under colour of maintaining the true Religion, the Conſtitutions of the Country, and Freedom of the People: for then all things are permitted in order to bring the chief Authors and Promoters of ſo horrid a Villany to condign Puniſhment; and nothing ought to be held in balance with preventing that the like may never again happen for the future. Then, like the Sheep in our Fable, we may cry out aloud for help, and oppoſe all our Might againſt the treacherous Watch-dog. We find too that the Civil Laws of the *Greeks* and *Romans*, as well as of our own Country, order'd men to be puniſh'd with the utmoſt Severity for Crimes committed againſt thoſe whom they ought to have protected from Violence and Oppreſſion. 'Tis very well known beſides, that ſeveral Republicks of old order'd great Rewards to all Perſons that kill'd any man, who had been endeavouring to enſlave his Country, or to ſet himſelf up as abſolute Lord over it. Thus before the Gates of the *Areopagus* at *Athens*, was a Stone-Pillar erected, on which this Law of *Solon* was inſcrib'd. *Whoever in this Free City endeavours to make himſelf a Sovereign, may lawfully and with impunity be kill'd by any man; the Perſon of him who kills ſuch a man ſhall be held as ſacred, and he ſhall enjoy the Eſtate of him whom he kills for his Reward.*

But notwithſtanding this Law, *Piſiſtratus*, one of the chief Inhabitants of the City, made himſelf ſole Lord of the Republick, and at his

Death

Death left two Sons; the eldeſt of whom, *Hippias*, ſucceeded him in the Sovereignty. The younger, whoſe Name was *Hipparchus*, behav'd himſelf ſo like a King, that is, ſo diſhoneſtly, towards *Armodius* and his Siſter, that the Brother, ſtir'd up and aſſiſted by his true Friend, *Ariſtogiton*, kill'd *Hipparchus* in a full Aſſembly; but the two Friends likewiſe there loſt their Lives. However, this Accident open'd the Eyes of the *Athenians*, and ſo incens'd them againſt their Ruler, that within three years after, *Hippias* was himſelf compell'd to fly from *Athens*; where ſeveral Laws were then made for the Security of the Publick Liberty againſt the Attempts of ſuch villanous Inhabitants: And among others it was order'd by one of them, that each of the Citizens ſhould take yearly, on a certain Day in the Spring, the following Oath.

Whenever it lies in my Power, I will, with my own hands, kill any man, who ſhall endeavour to invade the Liberty of our Republick, or who has already invaded it; as alſo all thoſe who ſhall accept, or have accepted any Commiſſion in the Name of ſuch a Perſon. And in caſe any man, who ſhall have made himſelf abſolute Lord over our Republick, or any Perſon who ſhall have been aiding and aſſiſting to him therein, comes to be kill'd as aforeſaid, I will hold the Perſon that kills him, to be as pure and undefil'd in the ſight of God and his holy Angels, as if he had kill'd an open Enemy of the Republick: And I promiſe to deliver up all the Goods and Chattels of the Perſon ſo kill'd, that ſhall be in my poſſeſſion, without retaining any part thereof; to the end, that

one

one half of them may come to the Perſon who ſhall have kill'd the Tyrant, and the other half to thoſe by whoſe Advice, Inſtigation or Aſſiſtance he ſhall come to be kill'd. And in caſe the Perſon, who ſhall aſſault or kill ſuch a Tyrant or Uſurper, come to fall in the Attempt, I will honour him, his Children and Poſterity, with the ſame Eſteem and Veneration, with which Armodius *and* Ariſtogiton *are now honour'd in this Republick.*

But to return from *Athens* to our own Country; where we may obſerve, that the Inclinations of our Predeceſſors, as to Affairs of Government, have not been much different from thoſe of the *Athenians*. They ſubmitted for a long while together, and in the beſt manner they could, to the many Tyrannical Oppreſſions that were impos'd upon them by their reſpective Dukes, Earls and Princes, particularly by thoſe of the Houſes of *Burgundy* and *Auſtria*, till they abjur'd *Philip* of *Spain* in the Year 1581. Yet nevertheleſs in the Year 1578, they call'd in the Duke of *Anjou* to be the Protector of the Liberties of the *Netherlands*, againſt the Tyrannys of the *Spaniards*, and afterwards in the Year 1580. proclaim'd him Duke, Earl and Prince of the reſpective Provinces: And he, in the Year 1582. took the uſual Oaths, as Duke of *Brabant* and *Gelderland*, as Earl of *Flanders* and Prince of *Groningben*, to govern all thoſe Countrys according to their antient Rights and Privileges, as alſo to protect them againſt the Power of the Kings of *Spain*; to enable him to do which they ſupply'd him yearly with 400000 Gilders, beſides the 600000 which they allow'd him

him for the Expence of his Family: But when neither his own Oaths, nor the Favours they had ſhewn him, were prevalent enough to keep him within the Bounds of his Duty; and that he, by putting Troops into ſome of their chief Towns, went about to make himſelf abſolute Maſter of them, intending, under ſhew of Zeal for the *Roman* Faith, to deſtroy the Liberties and Privileges both of the Governours and common Inhabitants, and to rule over them at will; without waiting for any farther Uſurpations from him, a ſtop was immediately put to his Career, and being driven out of the *Netherlands*, he retir'd into *France*, where he dy'd in a little time of Grief and Regret.

Not long after it far'd almoſt in the ſame manner with the Earl of *Leiceſter*, who, in the Year 1586. was choſen Governor and Captain General of the *United Netherlands*, with ſo full and ample an Authority over all Affairs, as well Civil as Military, as never any Governor General of theſe Provinces had before him. And it ought well to be conſider'd that this great Power was confer'd on him, not by the Deputies of the Generality, but by a General Aſſembly of the *Netherlands*, or to ſpeak plainer and better, by all the ſeveral States thereof, all of whom ſolemnly met together in ther Provincial Aſſemblies for that purpoſe, and unanimouſly reſolv'd to take him for Governour and Captain General of the *United Netherlands*, and that the particular Stadtholders and Captains General of the reſpective Provinces ſhould all be obedient to him. 'Tis likewiſe worthy to be obſerv'd, that this Power was confer'd upon him, only that he might

might protect us againſt the *Spaniſh* Government, and maintain us in our Liberties and Privileges. Nevertheleſs, on pretence of his great Zeal for the Proteſtant Religion, he went about, in the Year 1587. to ſecure to himſelf ſome of the Towns of *Holland*, by putting his Troops in them, and ſo to fix himſelf in his Sovereignty over us, and to make all the Inhabitants his Slaves. But his Deſign ſo incens'd the States of *Holland*, that they caus'd three of his Adherents to be beheaded at *Leyden*; upon which he ſaid publickly, that it was time for him to take care of his own Life; and from thenceforward never ſet his foot in any wall'd Town in *Holland*, but went to *England*, was depriv'd of his Governourſhip-General, and dy'd ſoon after, in all appearance of Indignation and Grief.

Which two dreadful Examples treading, as it were, on the heels of one another, awaken'd the States of theſe Countries, and made ſo deep an Impreſſion on their Minds, that ſince the Year 1587. they have laid aſide all thoughts of chuſing inſtead of a *Philip*, a Perſon of any other Name whatſoever, to be their Earl or Duke, being fully perſwaded, that any man who comes to be veſted with ſuch an Authority, will have the ſame natural Inclinations and Deſires, that the other Dukes and Earls have had before him; and endeavour to ſwell his lawful Power above the Laws of the Country, and to the Deſtruction thereof, as well as of the Liberties of the People. And 'tis to be hop'd, that neither we, nor our Poſterity, ſhall ever be ſo ſtupid, as to ſet up ſuch an Authority over theſe Provinces, and thereby expoſe them again to thoſe Dangers,

gers, from which our Fore-fathers ſo bravely reſcu'd them.

Beſides, what is very worthy our Conſideration, the States, to this very day, could never be prevail'd on to chuſe any Governor, and Captain or Stadtholder General over all the *United Netherlands*. Each particular Province indeed has choſen its own Stadtholder, and the Choice of ſeveral Provinces has often fallen upon one and the ſame Man.

To conclude, this Fable teaches us, that Men may receive many Injuries from one another, and bear them perhaps in patience: but to be wilfully injur'd and oppreſs'd in our Liberties and Properties by a man, who is bound in Juſtice and Honour, as well as by his Birth and Oaths, to protect and maintain us in them, and who beſides is largely rewarded only for ſo doing, is a thing wholly inſupportable to mortal Men.

FABLE XI.

The Fox *and the* Lion.

A Fox, who had heard much talk how dreadful a Creature a Lion was, but had never ſeen one in his Life, happen'd at length to ſpy one at a diſtance coming up to him, and was ſo terribly ſcar'd at the unexpected ſight, that he was well nigh dead for fear, but inſtantly took to his heels, and ran away,

away, and hid himſelf. In a little time he came to himſelf, and was heartily vex'd that he had fled ſo faſt from the Lion, as not to have given himſelf time to conſider, whether he were indeed ſo terrible a Beaſt as he had been repreſented to him. He therefore determin'd, whenever he ſaw him again, not to run away before he had taken a full View of him. Soon after this, the Fox, but not without ſome concern, ſeeing the Lion again, ſtood his ground; and, having carefully conſider'd him, concluded with himſelf, that he was nothing near ſo dreadful a Beaſt, as he had imagin'd him to be: and ſome days after, ſeeing him a third time, was ſo bold as to ſpeak to him, and hear his Anſwer.

Theſe things having happen'd in this manner, the Fox began to conſider, that the Lion was indeed much ſtronger, but had not ſo much Wit as himſelf, and that his Craft and Cunning would counter-ballance the Strength of the Lion, with whom he therefore reſolv'd to be better acquainted; and accordingly ſoon after meeting him the fourth time, he greeted him thus: My Lord Lion, I have obſerv'd that the biggeſt Beaſts, as the Oxen, Horſes, Aſſes, Swine, Goats, Sheep, and the like, are ſo ſhy of you, that 'tis very difficult for you to catch them, ſo that your great Strength ſtands you but in little

little ſtead: I know too that there is as much Meat in one of them, as would ſerve us both, and that they being ſtronger than my ſelf, I cannot make them my Prey. It would be therefore for both our Advantages, to make uſe of ſome Stratagem to take them; and I have thought of one that may be uſeful to us both, and which I will now make known to you. 'Tis this: If you will be pleas'd to promiſe to leave me only the Offals for my Share, I will ingage my ſelf to go continually in ſearch of thoſe great Beaſts, and, if it be poſſible, will entice them to come to you; at leaſt I will acquaint you with their Haunts, and where they harbour themſelves. This pleas'd the Lion very well, and the Bargain was immediately ſtruck between them: and from time to time many large Beaſts were by this means taken and kill'd by the Lion, who never fail'd to keep his word, and always left the Offals for the Fox: ſo that both of them liv'd in Plenty, and became very luſty. But the Fox mean while always took care to keep out of the Lion's reach, and never came ſo near him, as to be in danger of being ſeiz'd upon by him.

At length the Lion grew old and ſickly, and was no longer able to go a hunting for his Food, nor to give any to the Fox; but kept continually in his Den, and from time

to time, as King of the Beaſts, ſent for one or other of them, to come ſee and comfort him in his Sickneſs, aſſuring them by his Meſſenger, that he was grown ſo weak, that it was not in the leaſt dangerous for them to come to him. In ſhort, many harmleſs Beaſts believ'd this to be true, and were thus trepan'd into his Den, where he cruelly kill'd and devour'd them. Laſt of all he ſent to tell the Fox, that he had taken ſo much delight in his good Company, that he doubted not, but if he would come and ſee him, it might be a means of reſtoring him to his former Health. Upon this the Fox went to him, but, according to his old wont, kept at a diſtance. The Lion looking out of his Den, and ſeeing him, deſired him to draw nearer, telling him, that now he was old and ſick, he could not hurt him, if he would: and that therefore he had now no reaſon to be ſo ſhy of him as formerly. But the Fox anſwer'd: When you were young and in health, I had always ſo much reſpect for you, as to keep at a diſtance, and not come too near you: but now, in your old Age and Sickneſs, I think my ſelf oblig'd to ho nour and reſpect you more, and to keep far ther from you than I did then; the rather too becauſe I ſee the Footſteps of many Beaſts leading to your Den, but none of any com ing out again. I therefore take my leave wiſhin

wiſhing you with all my heart the Recovery of your former Health and Strength, for the Good and Advantage of us both.

EXPLICATION.

THE *Fox* in this Fable is a Man of common Underſtanding, but little Power; or a rudent Courtier of mean Extraction.

The *Lion* is a Man of mean Parts, but very rong and powerful; or elſe a King or Prince.

WE muſt not form a Judgment of things, whereof we have no knowledg, mere-upon common Fame, or the Reports of other en, but ought to ſuſpend our Opinions, till we me to have a ſufficient Knowledg of them our ves. For otherwiſe we are ſaid to have judg'd ſhly, and ſuch raſh Judgments always lead us o Errors, repreſenting things to us of a dif-ent nature, and either more dreadful or more ſirable than we really find them to be, when come to a perfect Knowledg of them.

And this is what the Antients intended to ch us by the following Fable. A Parcel of en, who were walking on the Sea-ſhore, ſaw mething floating afar off in the Sea, and con-ded all of them that it was a Ship. As the aves drove it nearer to them, they thought it be the Wreck of a Ship, in which there might haps be ſome rich Merchandizes; but when ame yet nearer, they took it to be only a piece Timber. At length, when it was driven on re, they found it to be only a worthleſs Heap

of Vine-branches. And from hence came this *Latin* Proverb; *Minuit præsentia Famam:* All Cry, and little Wool.

And we are the more subject to pass a wrong Judgment on Men and Things that are unknown to us, for that the greatest part of Mankind, particularly the most Vicious among them, conceal, as much as possible, their own Imperfections and Defects, and pretend, on the contrary, to possess Good Qualities and Virtues, to which they are indeed wholly Strangers. Nay, even those Men, who seem to judg of others with more than common Knowledg, judg in particular very perversly of the Princes of this World, whenever they are unknown to them; fancying to themselves that they are, and speaking of them as if they were, not what they truly and indeed are, but what they ought in Reason and Justice to be, to render them worthy of the Sovereignty.

So that when Men call to mind and reflect on our Popes, Cardinals, Bishops, Abbots, Priests, or our other famous Teachers of the Church, or our Emperors, Kings, Princes, Governours, and the like; they judg not of them, during the Lives of such men, according to what they are in truth found to be, but as if they indeed were what they ought to be, in order to discharge themselves worthily in their Stations and Employments. And this mistaken Judgment commonly lasts with the unthinking and ignorant part of Mankind as long as they live; but with men of Sense and Understanding it generally remains no longer than till either by conversing with those men of high Renown, or by some oth

Opportunity, they come to diſcover their Weakneſſes and Imperfections, and to have a better Knowledg of them. For then they find that they too are but Men, like others; and that tho they are endow'd with ſome ſhare of Knowledg and Virtue, yet they are in moſt things ignorant and vitious. Thus the Fox in our Fable had a mighty opinion of the King of the Beaſts, the Lion, before he had ſeen him; but after a ſhort acquaintance with him, found him to have but little Senſe and leſs Virtue.

This being the common way of the World, and of all Human Affairs, and it not being in our power to reform or amend it, 'tis certainly a great piece of Prudence, to comply ſo far therewith, as will conduce moſt to the promoting of our own Intereſt, and the avoiding of any Miſchief that can happen to us. This chiefly conſiſts in not making our ſelves too familiar with men, who move in Spheres far diſtant from ours: and this Advice ought particularly to be follow'd by thoſe who are deſirous to get a Livelihood at Court, in the Service of Kings and Princes. We may come near enough the Fire to warm, but not to burn our ſelves. Thus the Fox in our Fable kept himſelf near enough to the Lion to get a part of his Prey, but came not within the reach of his Paws.

But the Prudence of Courtiers is chiefly requiſite, when their Maſters grow old and ſickly; for then they are incapable of doing them much more good, but may do them a great deal of Miſchief. And 'tis in vain for the Courtiers of old and crazy Princes to deſire to continue in their Employments; for they will certainly be turn'd

out to make way for the Favourites of the young Prince who is to ſucceed, and who perhaps will uſe them but ſcurvily. The wiſeſt Courſe therefore they can take is, to withdraw themſelves betimes from the hurry of Affairs, to lay down their Imployments, to retire from Court, and ſpend the Remainder of their Days in Quiet and Retreat: In like manner as the wiſe Fox in our Fable, when the Lion was grown in Years and infirm, very prudently kept out of his Den, and would not be tempted to come near him.

The true Leſſon therefore that this Fable teaches us is, that men commonly deceive themſelves, when of a ſudden, and without any previous Enquiry, they judg of things that they are wholly Strangers to, or that they have no particular Knowledg of: And that men are groſly miſtaken when they judg of the great Knowledg and Virtues of Kings and Princes, according to what they have heard of them by common Rumour and Fame: And laſtly, that when they come to be known to ſuch great men they ought to be very cautious not to be too familiar, nor to contract any intimacy with them.

FABL

Fable XII.

The Fox *caught in a Net, and the* Hen.

A Hunger-pinch'd Fox, running to catch a Hen, frighted her up into a Tree: but he, desirous to make her his Prey, call'd to her, and told her, that a general Peace was proclaim'd among all the Beasts, and that therefore she might safely come down and feed by him. Upon this the Hen, believing that he said this only to entice her to come down, that so she might become his prey, stretch'd out her Neck, as if she had seen something afar off, meaning thereby the better to fathom the Fox's Intention; who seeing that Action of hers, ask'd her, What he look'd so earnestly upon? I see, said the Hen, two Dogs running this way at full speed. Upon which cries the Fox, 'Tis time then for me to hide my self. The Hen reply'd, How could you advise me to trust to a Peace, which you assure me is proclaim'd among all the Beasts, and at the same time will not trust to it your self? 'Tis true, said the Fox, that such a Peace is made and proclaim'd; but I am not certain that the Dogs have heard of it, or that they will keep it,

if they have: So that, be it how it will, my ſafeſt way is to be gone, and take care of my ſelf. Farewel.

It happen'd after this that the ſame Fox, lying in wait for this Hen, and finding an opportunity, leap'd ſuddenly upon her, and caught her: but as he was carrying her off, the Peaſant, to whom the Hen belong'd, ran after him with a Club in his hand, calling him all the Rogues and Thieves in the world for ſtealing his Hen. Upon which the Hen ſaid to the Fox, Don't you hear how he beſlaves you? Why don't you vindicate your Reputation, and behave your ſelf as becomes a Beaſt of Honour? This provok'd the Fox to anſwer the Peaſant, Thou lieſt, ſaid he to him, like a Rogue as thou art: for a Hen that falls into my power, is ſhe not as much my own, as thoſe that thou keep'ſt ſhut up in thy Cottage are thine? But as the Fox open'd his Mouth to ſpeak, the Hen flew away from him, crying out aloud, This is the ſecond time that I have reſcu'd my ſelf from the Jaws of this villanous Beaſt.

At length it happen'd that the ſame Fox having at ſeveral times ſtolen ſome Hens from a Peaſant, and coming again on the ſame Deſign, was caught in a Net that the Peaſant had ſet for that purpoſe; and not a Soul was by, but the ſelf-ſame Hen. The Fo

Fox, finding himſelf in ſo much danger of Death, forgot that he had once baſely betray'd the Goat, and another time the Wolf, who both of them happen'd to be taken in a Snare, to a Peaſant, with whom he firſt bargain'd to have a part of the Booty. And therefore, perceiving himſelf in this wretched Condition, he call'd the Hen to him, and ſaid, Siſter, have pity on my Miſery, and I will be grateful to you to all Eternity. What can my Death and a Spoonful or two of Blood ſignify to you, who eat no Fleſh, and drink no Blood? I beg now no other Favour from you than to conceal my Misfortune for one moment from the Peaſant, while I bite the Net to pieces, and ſo get away. The Hen, fearing that the Peaſant not being at hand, the Fox, by gnawing the Net, would certainly get away indeed, ſaid to him, Brother, I accept of your Promiſe to be grateful to me, and promiſe you on my part, that I will not be the Meſſenger of your Misfortune to the Peaſant: Make not therefore more haſte than good ſpeed, but be aſſur'd that all things will go well; and that I have more reaſon to love you than to love the Peaſant, who would never give any Food either to my Pullets or my Chicken, were it not that he might have their Eggs and their Young ones, and who, when he has eaten them up, will certainly kill me too. So that we

have

have nothing to expect from the hands of men, but a violent and unexpected Death. Besides, if I liv'd in enmity with you, I could not be secure of my Life for a moment: but now I am at ease, since you have assur'd me of your Friendship. The Fox in his Distress was easy of Faith, and believ'd what the Hen had said to him: But while he was gnawing the Net very leisurely, the Hen hied away to the Peasant, and told him, the Fox was taken. He snatch'd up a Club his hand, and ran as fast as he could to kill him. The Fox, seeing him coming, cry'd out, Ah! miserable and too credulous Wretch that I am! who could believe that the Hen would be true to me, who have kill'd so many of her Pullets and Chicken.

EXPLICATION.

BY this *Fox* the Sages meant a wily man, who makes it his business to get a Livelihood by griping and cheating others.

By the *Hen*, a Man of common Understanding, Knowledg and Judgment.

THERE are three different means which men make use of to attain the Ends at which they aim. First, by compelling others by the Greatness of their Power, that is, by Violence and Force, to comply with their Desires. 2*dly*, By

y cheating and betraying other men. 3*dly*, By oing good to others, or leading a virtuous Life, and by perſwading and giving ſuch Advice o others, as will conduce to both their Advanages; that is, to the advantage of the Adviſers s well as of the Advis'd. As to the firſt of hem, we may obſerve, that whoever meaſures is Power and Strength aright, and governs imſelf accordingly, for the moſt part gets what e deſires, but can keep it no longer than while is Power and Strength continue ſuperior to he Force of others, which generally is but for little time: for the Strong are often ſupine nd negligent; and the Weak, who ſtill believe hat all men are naturally and in Juſtice equal nd alike, and that therefore they have great eaſon to ſtruggle continually againſt the Violenes and Oppreſſions that others compel them to ndergo, are never at reſt till they have ſurpried their Oppreſſors, and taken from them the Power of doing them any farther Miſchief.

On the other hand, Men, who behave themſelves ſo in relation to others, as to perſuade nd convince them by good and indiſputable Reaons that the Counſel they give them will conduce o the profit and advantage of Both, or at leaſt o that of the Perſons advis'd, often compaſs heir Deſigns, and always keep what they get: or the Deſire of promoting our own Intereſt, nd to preſerve what we have obtained, is ſo natural to all men, that it will remain with them o the end of the World.

As to the other Means we mention'd, namely, o obtain the ends at which we aim by Lying, Cheating and Betraying; 'tis certain it can never ſucceed,

ſucceed, unleſs the Perſons, who deſign to impoſe upon others, be ſo crafty and full of Cunning, as to conceal their Treachery from thoſe they intend to cheat; and they ſo ſtupid and dull, as not to perceive the Deceit. And foraſmuch as all men in general are apt to think too well of their own Knowledg and Capacities; and on the other hand, to have too mean an opinion of the Sufficiencies of others; it often happens, that the Treacherous and Deceitful, inſtead of obtaining their Deſires to the prejudice of other men, deceive and betray themſelves. Thus we ſee here that the Fox's Deſign of impoſing upon the Hen by a pretended Peace, did not ſucceed; and that he on the contrary, was, on two other Occaſions, bubbled and deceiv'd by the innocent Hen.

This is in part what this Fable teaches us; but the chief Deſign of it is to inſtruct us that thoſe men, who are ſubject to be tranſported by violent Paſſions, are, during that unquiet State of mind, very eaſily cheated and betray'd. But having already made ſome mention of this in the foregoing Fables, we ſhall now only obſerve that whenever men are ſeiz'd with the dread of Death, or of their total Ruin, they are generally ſo entirely poſſeſs'd and carried away with the thoughts thereof, that, for the time it laſts upon them, they loſe almoſt all Remembrance of former things, and are wholly depriv'd of their Judgments. Thus we ſee in this Fable that the wiſe and crafty Fox, being unexpectedly fallen into a Snare, never reflected, that his Life might well be prejudicial, but could never be of any ſervice to the Hen: that he had kill'd ſeveral of her Pullets and Chicken, and the

one

nce he had taken her, and was carrying her way to devour her. All which nevertheleſs he ught to have call'd to mind, and have behav'd imſelf accordingly: But he, depending only n this Reaſon, that the Hen fed not on Fleſh, ut on Corn, was, in the great Strait to which e was reduc'd, ſo fooliſhly credulous, as to be- eve, that ſhe would ſuffer him to eſcape from he Jaws of Death.

Now to prove that moſt men, when they find hemſelves in the Fox's condition, are wont to ommit the like, or greater Follies than he, we ill add what follows. *Tacitus* tells us, that by good old Cuſtom, all the Eſtates of the *Ger- ans*, when they came to die, fell to their next f Kin; and that laſt Wills and Teſtaments, egacies, Donations *cauſa mortis*, and the like, ere wholly unknown among them. This Cu- om laſted till they had embrac'd the Chriſtian aith; but then, when their Souls ought to ave been more at eaſe in regard to their future tate, than they had been in the days of Pa- aniſm; when they ought with greater Joy to ave expected the Bleſſings of Eternal Life, and, s that Faith directs, to have put their whole Truſt and Confidence in the Infinite Goodneſs, Viſdom and Power of God, and in his holy nd reveal'd Promiſes concerning another World: Then, I ſay, thro the Ambition and varice of Popes and Monks, they were ſo far d aſtray from the Paths of Truth, that al- moſt ever ſince the time that Chriſtianity as firſt planted among them, they have, uring their whole Lives, been poſſeſs'd with e Fear of Death and eternal Damnation; or

at

at leaſt of the unſpeakable Pains of Purgatory. Thoſe Popes and Monks too made them believe, that the moſt meritorious and beſt ſort of Alms was not to feed the Hungry, to clothe the Naked, or to relieve thoſe that were truly indigent and diſtreſs'd, but to give their Eſtates in their Life-time, or at leaſt to leave them by their Wills, according to the Cuſtom of the *Romans*, after their Death, to Churches and Convents. But if they could prevail with them to give the Management of their Eſtates, during their Life-time, to ſuch Churches and Convents, and to reſerve only for themſelves a ſmall Portion thereof for their Subſiſtence; then thoſe Popes and Monks aſſur'd them, that while they liv'd, and at the hour of their Death, they ſhould be held pure and undefil'd in the ſight of God and his holy Angels. And in the following Ages, when they invented their Doctrine of Purgatory, they impos'd a Belief on our too credulous Forefathers, that the Souls of the Dead receiv'd ſuch Benefit from the Maſſes that were ſaid in their behalf, that they remain'd untouch'd and untormented in the midſt of thoſe purifying Flames.

Thus they terrify'd and deluded thoſe innocent Chriſtians, and perſuaded them to commit the greateſt Cruelties againſt their own Children, and their neareſt Relations, whom they ought moſt to have lov'd, by depriving them of their Birthrights, which they gave away from them, to ſupport, in all Diſſoluteneſs, thoſe proud and luxurious Popes, Biſhops, Monks and Abbots, who were wholly Strangers to them and their Families; and to promote ſome of thoſe Eccleſiaſtical Perſons to temporal Dignities: And

hence

hence it is, that, to the beſt of our knowledg, no where but in *Germany*, any Biſhops or Abbots exerciſe a temporal Juriſdiction over the Laity.

But that Laymen too commit the like Error, when they are in any great apprehenſion of Ruin or Death, we have an Example in the Count of *St. Paul*, Conſtable of *France*, who is recorded in Hiſtory as a very wiſe Lord, and a crafty old Fox. He knowing very well, that he had in ſeveral things offended to the higheſt degree, the King of *France* and the Dukes of *Burgundy*, fear'd, that they would beſiege him in his ſtrong Towns of *St. Quintin* and *Han*, and there take him and put him to death: the dread whereof wrought ſo much upon him, that it ſtupify'd both his Judgment and Senſe. For, in the Year 1475. tho he might ſafely, and with a vaſt Treaſure, have retir'd into *Germany*, and continu'd there till the Tempeſt were over-blown; yet he rather choſe to do the worſt that could befal him, that is, on the bare Promiſe of the Dukes of *Burgundy*, that no hurt ſhould happen to him, to give himſelf up into their hands; where after they had drain'd him of all the Treaſure he had left, Duke *Charles* deliver'd him up to *Lewis* of *France*, by whoſe Command he was publickly beheaded at *Paris*, as guilty of High Treaſon, tho he were indeed innocent of the Crimes laid to his Charge.

This Fable therefore teaches us, that the Fear of Death often prevails ſo much on the Minds even of the wiſeſt Men, that it renders them incapable of judging aright what they ought, or ought not to do; and that therefore before they are ſtruck with that Terror, they ought maturely

turely to consider and resolve with themselves, with what Friends they will advise, and by whose Counsel they will be governed, when they come to be reduc'd to such a Strait.

Fable XIII.

The Trumpeter *and the* Flitter-Mouse.

A Certain Free Republick being attack'd by their open Enemies, all the brave and true Lovers of their Country's Freedom took up Arms, and went into the Field to protect that inestimable Jewel. A Cowardly Trumpeter march'd before them, and with his breathing Brass rouz'd their drowzy Courage to the Battel; yet durst not engage himself, but kept out of the reach of Danger. The Army of the Republick lost the Day, and their Enemies pursuing them hard, took the Trumpeter Prisoner; who beg'd them pitifully to spare his Life. I, says he, have done you no Mischief, nor could I wound any of you, having, as you see, no other Weapon but this Trumpet. Besides, I had not Courage enough to venture my self in the Action. Nay, then we will the rather kill thee, answer'd the Enemies

nies, for that thou, who art too cowardly o fight thy ſelf, mak'ſt it thy buſineſs to rovoke and ſtir up others to kill one ano-her. So that the poor Trumpeter found o Mercy, but was ſlain immediately.

A Flitter-mouſe, who had heard of this, ſolv'd, that ſhe would never engage her in y Quarrel, even among her neareſt Re-tions, but continue neuter, and aſſiſt nei-er ſide either in word or deed. Now ere happen'd then to be a War between e Cats and the Birds; and the Flitter-ouſe having unluckily flown down, and tled upon the Ground, was taken Priſoner a Cat: but upon inquiry it was found, at ſhe was not a Bird, for that ſhe had no athers, but rather a Mouſe; and there ing then no War on foot between the Cats d the Mice, the Capture was judg'd not be good, and ſhe was ſet at liberty: after s a War broke out betwixt the Cats and e Mice, and the ſame Flitter-mouſe, who uld not be concerned in it, was neverthe-taken by another Cat, but eſcap'd from Claws alſo, by ſaying, that ſhe had no-ng to do in the War, for that ſhe was a d, and could fly in the Air like her Fellows. At length a War aroſe between all the ur-footed Beaſts, and the Flying-kind; hat it was impoſſible for the Flitter-mouſe keep her ſelf neuter in it. However ſhe

delay'd, as long as ſhe could, from taking either Party, till being fully perſwaded that the four-footed Beaſts would get the better of it, ſhe join'd with them, and pretended to be very zealous for their Intereſt, hoping thereby to get a part of the Booty. But the Eagle, coming unexpectedly to join the Birds, gave them freſh Courage; ſo that they fell upon the four-footed Beaſts anew, forc'd them to give way, and then put them to flight. The Flitter-mouſe, ſeeing things went but ill of their ſide, left them, and flew over to the Birds, pretending to be one of them, and that ſhe was mightily rejoic'd at their late good Succeſs: but the Birds examining into the matter, were of opinion that ſhe was either a Spy, or a Deſerter, and therefore condemn'd her to be ſtript of her Feathers, to be baniſh'd from the Society of all the feather'd Kind, and never to fly but in the Night, when all the other Birds take their Reſt.

EXPLICATION.

THE *brave and true Lovers of their Country* are thoſe men, who with their Lives and Fortunes promote the Intereſt of it.

Trumpeters are thoſe men that wiſh well to their Country, and encourage others in the defence of it; but, whenever there is any Danger will be ſure to keep themſelves out of harms way.

Flitter-mice are thoſe Men, that will not engage themſelves in the Quarrels, either of Foreigners, of their Friends, Relations, or of the Republick, to the end, that they may, with ſome ſhew of Inclination, always ſide with the conquering Party: and who for that reaſon are baniſh'd from all the Societies of honeſt and honourable men.

CHarity begins at home; that is, all men, from the higheſt to the loweſt, love themſelves better than they do other men. But foraſmuch as others are more nearly, or more at a diſtance related to us, it follows from thence that there is a great difference to be obſerv'd in the Love which we owe to other men: for, tho we are taught that we muſt love our Neighbour, that is, a Man conſider'd only as a Man, like our own ſelves; yet we underſtand not by this that we are injoin'd to love our Neighbour with an equal Degree of Affection, but with as much ſincerity as we love our own ſelves. For example, the Love we bear to our ſelves being true, unfeigned and efficacious, that which we bear to our Neighbour ought likewiſe to have all thoſe Qualifications. Now the Love we bear to other Men, only for that they are Men, is the loweſt Degree of that Love, which is ſo often injoin'd us in Holy Writ, and which even good reaſon it ſelf, tho thoſe Divine Commands had never been laid upon us, in many occaſions, requires of us. And from this loweſt Degree of love we are bound to climb up to the higher, according to the different Relations of men to us; as Fellow-Countryman or Citizen, Acquain-

tance, Friend, Couſin, Siſter, Brother, Father, Mother, Child, Wife; and to love each of them with that degree of Affection that is due to them.

But we ought likewiſe particularly to obſerve, whether thoſe ſeveral degrees of Relation to us, that is, of Fellow-Citizens and Countrymen, Acquaintance, Friends, Kindred, Siſters, Brothers, Fathers, Mothers, Children and Wives, be united and join'd together in one and the ſame Perſon. For 'tis beyond all diſpute, that the moſt in number ought always in reaſon to be lov'd more than the fewer.

So that from what we have already argu'd it follows, that we ought to love the Welfare and Proſperity of our native Country, as including in it not only our own ſelves, but alſo all other Perſons and Things that can be dear and valuable to us, above all the other things of this World conſider'd apart; nay, even above our own Lives, when we conſider our ſelves as ſomething more than ſo many ſingle men. And upon this ground it is, that the wiſe *Greeks* and *Romans* built this Leſſon, which they have taught us, That nothing is more Glorious and Noble, than to fight and die in the defence of our Country, and to protect it from Ruin. This too is the reaſon that ſo many worthy Patriots of old, as *Mucius*, *Furius Camillus*, the two *Decii*, Father and Son, *Tiberius* and *Caius Gracchus*, *Agis* and *Cleomones*, and many others, ſo bravely ſacrific'd their Lives to the Service of their Country. Nor have there been wanting in our *Netherlands* as well in the foregoing Age as in this, ſome men of heroick Souls, who bravely follow'd the

their Examples, and offer'd up their Lives in defence of their Country's Liberty: Whoſe Memories, tho ſome of them dy'd on Scaffolds, will be held in Eternal Veneration by all honeſt men, particularly by the Free *Netherlanders*.

But we have argu'd enough of this Fable in general, and 'tis time now to come to Particulars, and acquaint the Reader, that it repreſents to us all the different Inclinations and Behaviours of Men in relation to that Love which we are oblig'd to bear to one another. Firſt it teaches us, that there are ſome men of great Virtue and Honour, who expoſe themſelves to many Misfortunes, and even unto Death, in defence of their native Country, and of the Liberties of their Fellow-Countrymen, and whoſe Memories, if they come to fall in that Noble Attempt, will, tho their Enemies load them with the opprobrious Name of Traitors to their Country, be held by all future Ages in great Eſteem and Veneration, in ſpite of thoſe Tyrants and Uſurpers, who have been the occaſion of their Death; and who by their preſent Power vainly think to blacken their good Name in times to come. But they always find themſelves miſtaken; for in that ſort of men is truly verify'd this Saying of the *Latins*, *Vivit poſt funera Virtus.*

——*The Actions of the Juſt*
Smell ſweet, and bloſſom in the Duſt.

In the next place this Fable repreſents to us that ſort of Men, who, when other men, or their own Country, are expos'd to Dangers, wiſh indeed well to them, and are deſirous to

aſſiſt them, but dare not engage themſelves actually in their defence, for fear of involving themſelves in their Misfortunes. And theſe are they, who, when Affairs go well, inſtead of Honour, reap nothing but Shame and Diſgrace; and when they go ill, fare no better than the others who behave themſelves bravely. So that they are truly the Trumpeters, who by ſtirring up the Courage of others, do indeed ſome Good; but not daring to fight themſelves, can claim no ſhare in the Victory.

The third ſort of Men deſcrib'd to us in this Fable are thoſe, who love not others ſo well as themſelves, and who by conſequence behold the Misfortunes of other men, nay, of their whole Country in general, with ſo much unconcern and indifference, that whenever any Miſunderſtandings or Troubles ariſe among their Fellow-Countrymen, or that they are attack'd by a foreign Enemy, they publickly declare that they will not concern themſelves therein, but will continue neuter, without declaring or acting on either ſide. And theſe are truly the Flittermice, who, as their own private Eaſe and Intereſt ſeems to require, will ſometimes be Mice, and ſometimes Birds; and indeed are neither of the two. This ſort of men, who regard nothing but their own private Advantages, and have not the leaſt concern for the Welfare of the Publick, were held in ſuch deteſtation by the Antients, that at *Athens* the wiſe and virtuous *Solon* made the following Law againſt them:

WHO

WHOEVER IN ANY DIFFERENCE OF THE REPUBLICK, WILL ASSIST NEITHER PARTY, LET HIM BE ACCOUNTED INFAMOUS.

And accordingly, whether ſide prevail'd, he was declared incapable of ever bearing any Imployment in the Commonwealth, and was depriv'd of the Rights and Privileges of a Citizen.

Some hundreds of Years after this, the very wiſeſt of Men, as *Socrates*, *Plato*, *Ariſtotle*, and others, treating of Political Government, made this a fundamental Maxim of their Republick; and it has ever ſince been held as ſo inviolable a Truth, and of ſo abſolute advantage to the Republick, that, no longer ago than in the days of our Fathers, it was confirm'd in *Holland* in theſe Words. But whenever the two different Parties have lawful Rulers at the Head of them, it is then every Man's Duty to conſider well the Conſtitution of the Government, and the limited Power of the Rulers, together with the Grounds of their Difference, and upon mature and impartial Deliberation to oppoſe thoſe, who, contrary to their Oaths, endeavour to introduce any Innovation in the good Laws and Cuſtoms of the Republick, or wholly to ſubvert the ſame; and to ſide with thoſe Rulers, who in conformity to their Oaths, protect and defend the ſame. But foraſmuch as this third ſort of men often fall into a greater degree of Baſeneſs, our Fable diſcovers to us a fourth ſort of infa-

mous and deteſtable men, who never embrace a-
ny Party, till they ſee which in all appearance
is like to get the better of it; and then they
declare for the ſtronger, and tho they know in
their Conſciences that the others have Right and
Juſtice of their ſide, yet they help to perſecute
and deſtroy them, hoping to enjoy part of their
Eſtates, and to ſucceed them in their Imploy-
ments. But God in his Juſtice is pleas'd to diſ-
cover and make known the villanous Intentions
of theſe hypocritical Time-ſervers and Apo-
ſtates, who, in Affairs of Religion as well as of
State, thus intend to take part with the ſide that
is uppermoſt, inſomuch that they are treated
according to their Deſerts, and excluded, even
by thoſe whoſe Party they embrace, from the
Society and Converſation of all good Men, in
like manner as the Flitter-mouſe in our Fable
was from the Birds; and for their Puniſhment
are not permitted to die, but compell'd to lead a
Life in Shame and Miſery, more inſupportable
than Death it ſelf.

But we muſt obſerve, that, according to the
Doctrine of the above-mention'd Philoſophers,
ſuch worthy and noble-minded men as deſigned
or contriv'd the Death of a Tyrant, or of any
of his evil Counſellors, did not deſerve to be
puniſh'd with ſuch a Life; tho the hateful Fa-
vourites of the young Emperors *Arcadius* and
Honorius, to the ruin of their Maſters, as well
as of all the honeſt Inhabitants of the Republick,
prevail'd with them to make ſuch a Law, as may
be ſeen in *Jac. Gothoſr. ad legem Juliam Codi-
quiſquis*. But thoſe Men juſtly deſerve to lead
ſuch a Life, who go about to ſubvert the Con-
ſtitution

ſtitutions of a Free Republick, and to ingratiate themſelves with Tyrants and Uſurpers, merely with deſign to build their own Greatneſs on the Miſery and Slavery of the honeſt Inhabitants.

FABLE XVI.

The Rich Mouſe *and the* Poor Mouſe.

A Mouſe, who liv'd in a certain Hole, that was difficult to be come at, and where ſhe had hoarded up a vaſt Treaſure, which ſhe was wont to review and tell over daily with mighty Delight and Satisfaction of Mind, by living in ſuch Eaſe and Plenty became at length ſo ſtrong, that ſhe could run faſter and leap higher than any other Mice, who had not ſo much Riches in their Holes as her ſelf: Inſomuch that ſhe often kept up and got Food in Places that they could not come nigh. But being of a very generous nature, ſhe provided not only for her ſelf, but got together all the Food ſhe could, and reſerving for her own uſe no more than was needful for her, ſhe liberally diſtributed the reſt among thoſe that were neceſſitous and in want; ſo that many Mice ſought her Acquaintance, and all of them had a great reſpect

reſpect for her, not only on account of her Generoſity, and of her great Strength and Beauty of Body, but alſo for her wonderful Wiſdom, Knowledg, Humility, Meekneſs, Eloquence, and many other good Qualities that ſhe enjoy'd above them.

This laſted thus for a time, till at length ſome Men, ſurmiſing by the high leaping of the Mouſe, that if they ſearch'd her Hole they ſhould meet with ſomething worth their pains, did ſo, and finding the Treaſure took it away. When the Mouſe came back and found her ſelf rob'd of all, ſhe took it ſo much to heart, that in a little time, through Grief and Affliction, her Courage and Strength began to fail her. She continued conſtantly in her Hole, bemoaning her Misfortune, till at length, partly out of fear that the other Mice, whom ſhe was wont to ſupport, would diſcover her Poverty, partly out of great Hunger, ſhe went out to get ſomething to eat; but could not, as formerly, leap up on thoſe high Places, where ſhe us'd to find ſuch Plenty of Food. However tho ſhe could ſcarce get Food enough for her own Belly, the other Mice came to viſit her as before, in hopes to get ſomething of her: but finding that ſhe had nothing to give them, nay, on the contrary, that ſhe ſuffer'd for want her ſelf, they went away diſſatisfy'd and ill-pleas'd. One of them, who

would

would be taken for the wiſeſt, and was in-
eed the worſt and moſt inclin'd to ill of
hem all, ſaid thus to the others: You ſee
hat the Mouſe who was wont to give us part
f the Food which ſhe ſtood not in need of her
lf, is now grown ſo weak and neceſſitous,
hat we can expect nothing more from her;
nd from time to time ſhe will certainly be
eſiring us to let her partake of the little
ood that we get for our own Support;
nd indeed how can we refuſe her without
e higheſt Ingratitude? Far therefore from
ing of any advantage, ſhe will certainly be
rdenſom to us for the future: and there-
e my opinion is, that we all of us ought
avoid her Company. But that it may
t reflect upon us that we have abandon'd
r old Friend and Benefactor in her Neceſ-
y, let us give out to the World, that by
r Imprudence and Prodigality ſhe has
ought her ſelf into want: That ſhe has
ways been ſo arrogant and proud of her
n Strength aud Beauty, that ſhe deſpis'd
the World in compariſon of her ſelf, and
t ſhe is now grown ſo croſs and peeviſh,
t there is no converſing with her. This
vice was unanimouſly applauded, and fol-
w'd accordingly.

The formerly rich, but now poor Mouſe,
ing heard ſomething of it, and finding
very day to be more true than other, re-
ſolv'd

ſolv'd to make her utmoſt Efforts, and leap high as ſhe could, in hopes to get Food enou to live in plenty as before, and thereby recover her former Reputation and Eſtee She took the time to do ſo when the Ma of the Family was aſleep; but leaping e time ſhort of her aim, ſhe made ſo mu noiſe in falling, that at length it wak'd hi and he running at her with a Club in hand, gave her ſuch a Blow on the He that it guſh'd out a bleeding: However made a ſhift to eſcape into her Hole; wh finding her ſelf ſlander'd, neglected and ſaken by thoſe who had moſt reaſon to her Friends, ſhe ſpent the Remainder her wretched Life in continually reflecti on her paſt Happineſs, and bemoaning preſent Misfortunes, whereby ſhe every grew weaker and weaker, and more more miſerable than the other.

EXPLICATION.

BY the *Mice* the Sages always underſt Men of good Senſe and Underſtanding. By the *Rich Mouſe* in this Fable is meant moſt wiſe and virtuous Man of a whole Aſſem

THO all the Works of the infinitely God be naturally good and perfect in the ſelves; yet 'tis certain, that, morally ſpeaki a Man who is very deſirous to improve his Kn

dg in things that may be of advantage to
m; and to do good, not only to himſelf, but,
the beſt of his knowledg, to others likewiſe,
therefore very worthy of Praiſe, tho he want
wer to compaſs and perform what he deſires.
'is likewiſe certain that the greater Power a
an has who is inclin'd to do good to others,
e more good he will do them, and by con-
quence is the more worthy of Eſteem.

On the other hand, 'tis not leſs certain, that
how much the more negligent thoſe men,
ho are not naturally inclin'd to do good, but
ther to do ill to others, are in inſtructing
emſelves in the knowledg of their Duty, ſo
uch the more deſirous they are to procure
eir own Advantages, tho it be to the detri-
ent and prejudice of others; and by conſe-
ence that they ought the more to be blam'd
d hated, tho they ſhould want the Power of
mpaſſing their ill Deſigns: for according to
e Rules of Morality, the Will is always tak-
for the Deed both by God and Men.

'Tis therefore conſequently true, that, mo-
lly ſpeaking, only the good or ill Intentions of
en deſerve to be prais'd and lov'd, or to be
am'd and hated. 'Tis nevertheleſs like-
ſe true, that whatever contributes to inable
en to do either good or ill to others, deſerves
ither Praiſe nor Blame in it ſelf, but may in-
ed be the occaſion of much good or much harm
others, according as ſuch a Power happens to
l into the hands of men, who will make a
od or an ill uſe of it. And this is the reaſon
at the Schoolmen call all thoſe things that de-
nd not of us, but are out of our Power, as

Beauty

Beauty and Strength of Body, a good Memory, Learning, the Arts and Sciences, Eloquence, Speech and Stile, and the like, in themſelves indifferent and vain.

To theſe indifferent things may likewiſe be added ſuperfluous Riches and great Honours, to have many Friends; to be happy in the World, or to receive many unlook'd-for Favours from Fortune; and laſtly we may eſteem as a thing neither good or bad in it ſelf, to be veſted with the Sovereign Authority, or to have any ſhare in the Government of a Republick, notwithſtanding that in the Holy Scripture it be called the higheſt degree of Power that Man can arrive to, and ſometimes a Divine Authority.

And not to ſpeak in this place of the undeſerved Praiſe and Renown, which is always given to thoſe who bear Sovereign Sway over others, by men who receive or hope to receive from them any thing that they imagine to be good, and who being themſelves generally the moſt arrogant and inſolent, as well as the moſt ignorant and vicious of Mankind, never fail to proclaim aloud the Praiſes of their Prince, repreſenting him as little inferior to the Divinity; while on the other hand the Mouths and Pens of thoſe that are truly virtuous and know better, are thro fear of Puniſhment kept in awe and debar'd from expoſing their Vices and Imperfections to the open view of the World: We will confine our Diſcourſe to the common People, who are figur'd to us by the Mice in this Fable; and we will obſerve of them how raſhly and perverſly they judg of Men of great

Auth

Authority and Riches, as well during their Pro-
perity, as when they come to fall from Plenty
nto Poverty. And this we take to be what
his Fable chiefly propoſes to our conſidera-
ion.

Tho according to what we have already ſaid,
othing is indeed good or worthy of Praiſe, but
he good Deſires and Inclinations of Men; yet
ey include under the Name of Good, what
nduces, or that they hope will conduce to their
dvantage, Delight or Increaſe of Power, ei-
er in general or particular: and this they al-
ays praiſe above meaſure. Thus we daily ſee,
at whenever men of plentiful Fortunes and
ſtates are ſo generous as to contribute to the
pport of others, who are in meaner Circum-
ances than themſelves, then both the Mouths
d Pens of thoſe who partake, or that hope to
rtake of their Generoſity, are always imploy'd
proclaiming the Praiſes of thoſe men, not
ly on account of their Riches and Liberality,
t they extol them as if they were endow'd with
the Perfections that Human Nature is capable
enjoying. They ſeem to look on them as
ro a Magnifying Glaſs; and tho they are de-
rm'd and feeble, and that they have not in
em the leaſt Tincture of Knowledg, Learning,
iſdom, Eloquence, Humility, Patience or
eekneſs, they nevertheleſs ceaſe not to pro-
im their Names abroad, as if they poſſeſs'd
thoſe Virtues in the higheſt degree, and that
reſt of Mankind were not worthy to be com-
'd with them.

On the other hand, we alſo ſee, that thoſe
h and generous Men are no ſooner fallen into
Poverty

Poverty and Want, but their Adorers diſcover that they are like to receive no more Benefits from 'em, and that they, conſcious to themſelves that they ought in Juſtice to aſſiſt and relieve them out of their own Eſtates, then therefore turn the Tube, and look on thoſe unfortunate men thro the wrong end of the Perſpective, ſo that their leaſt Imperfections appear mountainous Vices: Then they are as induſtrious to blaſt their Reputation, as they were before to praiſe them above their Deſerts; to the end that they may be thought with reaſon to abandon their Friends in Adverſity, and may exempt themſelves from the Cenſure and Reproach of being computed in the number of baſe and ungrateful men.

And foraſmuch as this happens to them, not from Strangers only, but chiefly from men with whom they were moſt familiar, and to whom they were wont to diſtribute part of their Eſtates; the monſtrous Ingratitude of their falſe Friends ſo ſeizes upon their Spirits, ſo dejects and caſts them down, that it renders them incapable to exert their Vigour as before; inſomuch that abandoning themſelves wholly to Melancholy and Deſpair, they thereby give greater reaſon to the World to believe the Calumnies of their falſe ingrateful Accuſers. At length ſeeing themſelves thus baſely ſlander'd by all their Acquaintance, and actually forſaken by them, they are forc'd to retire into foreign Countries, there to ſeek a Livelihood with leſs Anguiſh and Torment of Mind than they ſuffer in their own, where, while they continue, Life is more inſupportable to them than Death.

No

Now by reaſon of the Populouſneſs of our Provinces, moſt of the Riches of the Inhabitants conſiſt in perſonal Eſtates; nor indeed can it well be otherwiſe, all of them being oblig'd to get their Living by Traffick, or letting out their Mony upon Intereſt; for that our real Eſtates, as well as the Fruits they produce, are ſo loaded with Taxes, that they bring in little or no Profit to the Owners and Proprietors of them. And this is the reaſon that in no Country of the whole Earth ſo many Eſtates are got and loſt, as in ours: So that it will be needleſs to prove by any Example, that a Merchant, who is grown rich, is nois'd abroad by all for a very wiſe and prudent Man; but if thro Misfortunes and Loſſes he chance to fall into Poverty, he is ſtrait reproach'd and ſlander'd by all with the Character of a Fool. However, we will give the Reader two or three Examples to prove that the Judgments of moſt men are biaſs'd and corrupted in like manner, even in Affairs of State.

Lucius Sergius Catilina form'd a Conſpiracy, with a Company of profligate Wretches, whom he had pick'd out of the Lees of the People, to raiſe a ſudden Inſurrection, and make himſelf Maſter of the Republick of *Rome*; but his Deſign did not ſucceed, and both himſelf and all his Adherents were defeated, and put to death: ſo much that he was then with great reaſon, and has been in ſucceeding Ages, reckon'd among the number of the greateſt Villains that ever the Earth beheld. But after this, when *Julius Cæſar*, and his Nephew and adopted Son *Flavianus Auguſtus*, attempted the like Deſign,

and by the Effuſion of a Sea of Blood, and many unheard of Cruelties, came to ſucceed in their Attempts; thoſe dreadful Monſters were even then by their own Countrymen extoll'd as the greateſt and beſt of Men, and are deliver'd down to us by moſt Hiſtorians, as if they had been the Nobleſt Heroes that ever the World produc'd.

And 'tis not now much above a hundred Years that the Council of *Spain*, by reaſon of the good Succeſs of their Affairs, were famous and renown'd thro all *Europe* for their great Secrecy and deep Penetration: But within theſe ſixty Years, Fortune having chang'd the Scene, and their Affairs from bad proceeding ſtill to worſe, the Council of that Kingdom is well nigh become the Derriſion and Scorn of all their Neighbours.

Thus we have often ſeen in theſe Provinces that Men, who were always look'd upon as Perſons of ſhallow Judgment, and weak of Underſtanding, coming to be made Burgermaſters of any conſiderable Towns, are immediately cry'd up as the wiſeſt and moſt virtuous of Men: As if God Almighty, upon their coming to their Imployments, had wonderfully inſpir'd them with Wiſdom and Prudence ſufficient to enable them to a worthy diſcharge thereof. But if they happen to be turn'd out of their Offices, or come to die, then their former Reputation returns again, and they are proclaim'd by all to be ſenſleſs Idiots as ever. To conclude, this Fable properly teaches us, that as every thing has two Handles, a Right and a Left; ſo the Reaſon and Judgment of the Common People has two Faces, and that they ſometimes look with one, ſome-

imes with the other, to the end, that they may, t pleaſure, either praiſe or diſpraiſe, what plea- s or diſpleaſes them moſt.

Fable XV.

A True Worſhipper *and an* Idolater.

A Heathen long ago, having read in the *Greek* and *Latin* Poets, that in the eginning the Gods creat-d the Heavens nd the Earth, the Men and all the Beaſts, nd alſo that they ſent them from time to me good or ill Fortune, as they thought , conceiv'd from thence ſo high an Opini- n and great Dread of them, particularly of *upiter*, who was ſaid to rule the Heavens, at he rais'd an Altar to him, and plac'd s Image thereon. He approach'd to it ily with Fear and Trembling, and offer- g to him ſomething of the little that he d, beſought him with great fervour to ake him fortunate in the World, and to nd him Riches good ſtore. He did thus r ſome time, but found, that partly by s continual Offerings, partly by truſting ore to the Protection of *Jupiter*, than to s own Care and Induſtry, he grew each

day more poor and unfortuuate than other
Searching therefore more narrowly into the
Writings of thoſe that treated of the Gods
he obſerv'd that the Poets ſpoke of them
not only as of Men that excell'd others in
Knowledg and Virtue; but alſo as if they
had ſometimes thro Ignorance and Forge-
fulneſs fallen into Errors: and moreover
that they had often been guilty of Intem-
rance and all manner of Uncleanneſs; th
by Lying, Cheating and Perjury, as well
by raining down Showers of Gold, they h
obtain'd their wicked Deſires, and ſatisfy
their filthy Luſts both with Men and W
men: and beſides, that they had do
much Miſchief to Mankind. This gave o
Heathen a meaner Opinion of them than
had had before, and made him reſolve to t
whether the chief God of them all w
indeed Omniſcient and Almighty? To t
end he went to *Delphos*, and there ask'd
piter Hammon, whether the Sparrow tha
held in his hand, were dead or alive? m
ing, if the God anſwer'd, Living, to cr
it to pieces, and ſhew it him dead: If
anſwer'd, Dead, to ſhew it him living; t
Jupiter and his Prieſts might thus be conv
ed of Ignorance. But he receiv'd for
ſwer, Living or Dead, as thou wilt. F
this he concluded, that *Jupiter* and
Prieſts had indeed ſo much Underſtand

and Cunning, that they could not eaſily be impos'd upon; but that the God himſelf was certainly not Almighty; for that if he had been ſo, he might have made him have ſhewn the Sparrow either alive or dead, as he thought fit, and ſo have put him to confuſion. This made him reſolve to make no Offerings to the Gods for the future at his own expence. However, he promis'd *Jupiter*, that if he return'd ſafe and ſound to his own Houſe, he would offer up to him, not a part of any thing that he enjoy'd, or that he ſhould get by his Labour, but one half of whatever by good fortune, or the Gods direction, he ſhould chance to find in his way home. Now it happen'd that as he was travelling along, he found a Cloakbag, full of Dates and Almonds, and taking it up, continu'd his way. When he came to his own Home, he there offer'd up to the Idol of *Jupiter* all the Stones of the Dates, and the Shells of the Almonds, ſaying thus to the Image: Thou haſt, ſays he, the Inſide of the one, and the Outſide of the other, and by conſequence one half of all that I found. At length this Heathen of hers ſaw more and more, that notwithſtanding his conſtant Prayers, he daily grew poorer and poorer, and that it was but loſs of time to waſte his Hours in this uſeleſs employment; he therefore in a rage broke

his wooden God to pieces, and finding great Quantity of Gold that was hid with it, cry'd out aloud, I now am firſt fully convinc'd how prejudicial it is to worſhip falſe Gods, and of how great advantage to contemn them, and break their Images.

EXPLICATION.

ALL the Words of this Fable are ſpoken in their proper and natural Senſe, and there fore require no particular Explication.

FOraſmuch as the Learned Men of all Ages could never to this day agree what Idols and Idolatry properly are, and that even among the Chriſtians themſelves there are different opinions concerning them, ſome Sects zealously denying that any Adoration is due to them, and others aſſerting the contrary; it will be neceſſary for us here to explain and ſet forth what we mean by them. Firſt then, no man can know what an Idol is, unleſs he firſt know what a God is: Now by the word *God* we mean a Being ſo perfect that all imaginable Perfections are contain'd in it, without the leaſt Imperfection or Defect; and that from all Eternity has been, and to all Eternity will be and continue one and the ſame Being, without any Mutation or Change: For to enjoy all imaginable Perfections in ſuch a manner, is wholly peculiar to God only; nor can we, according to the Idea which we have or ought to have of him, conceive in our Thoughts that any Perfections can be added to him,

taken from him; or that he is ſubject to any Imperfections and Defects, without wholly deſtroying that Idea in our Minds, and inſtead thereof framing to our ſelves a ſelf-contradicting Forgery and Invention, which has indeed no Exiſtence or Reality but in our own Brains and Thoughts, and is no more than a very Nothing.

If any Man nevertheleſs be perſwaded and believe, that ſuch a Forgery repreſents to him a Divine Exiſtence, that Man certainly makes an Idol of his own Invention; and if he honour, love and fear it, hoping and praying to receive any Good from it, or to be protected by it from any Evil, he commits Idolatry, and makes himſelf a Worſhipper of his own falſe Gods.

But from theſe Idolaters are far different thoſe Men, who have only a dark and imperfect Notion of God, provided they think not of him as if he wanted any of the Divine Attributes, or that any Imperfections and Defects were annex'd to his Nature; for by ſo doing they would form to themſelves an Idol in their own Brains.

When any Man reflects on the Infinite Perfections of God, he will eaſily diſcover, that the Divine Eſſence being indiviſible, is ſubject to no Mutations or Accidents; and that we nevertheleſs cannot propoſe nor repreſent to our ſelves above one Attribute of the Divinity at once; and beſides, that our limited Underſtandings cannot comprehend even that one Attribute intenſively and extenſively, that is, according to its true Depth and Breadth. However we have great Reaſon to rejoice when we come to have a true underſtanding of the leaſt thing

relating to the Being of God, for that little will lead us by degrees to as full and perfect a Knowledg of all the Divine Attributes, as Human Nature is capable of.

But 'tis quite otherwise with Man, whose circumscrib'd and finite Being is obnoxious to many Accidents, which nevertheless destroy not their Being in it self, nor the Idea we have thereof, nor change it into a Fiction or Imagination of our own Brains, not tho Men are by those Accidents continually subject to Mutations, nor tho we should think at pleasure sometimes of those Accidents that attend Mankind, and then again, on their Being it self, till even that come to be chang'd by those Accidents, and from Mortal to be cloth'd with Immortality.

This being the true Distinction that we ought to make of the different Beings of God and Man, if we frame and fix in our Thoughts an Idea thereof according to what has been already premis'd, we shall be convinc'd, that Idolaters, by building upon an Error, a meer Imagination of their own Brain, a very Nothing, are destitute of all good Ground to build upon, and from whence they can expect to receive any Good, or to be secur'd from Mischief; and that when they offer up their Payers and Praises to that Nothing and make Oblations to it, the Priests of that Nothing reap all the Advantage of it, while their ignorant and terrified Suppliants themselves are by their Offerings often reduc'd to Poverty. Insomuch that they scarce ever can quiet their Consciences or preserve their Estates, but by destroying the Image of their false Gods, that is, the Imagination of their own Brains, and by forming them

themſelves in lieu thereof an Idea of the True God, ſtedfaſtly believing that he only is able, out of his Infinite Goodneſs, Mercy, and Power, to give us all Good, and to protect and deliver us from all Evil. Thus we ought to follow the Example of the Idolater of our Fable, who firſt doubted of the Power of his Idol, then withheld his Offerings, and at length having broken the Image to pieces found in it much Riches.

Having thus ſhewn the benefit of truſting in the One True and Almighty God, and how prejudicial and ruinous it is to create and forge to our ſelves falſe Gods in our own Brains, to make Idols, and to fear and worſhip them; it might now be expected that we ſhould inquire and ſhew at large, who, among all the Nations of the Earth, eſpecially of thoſe that are call'd Chriſtians, are found to be fallen into Idolatry: but the Brevity we have propos'd to our ſelves in explaining theſe Fables will not permit us to enlarge thereon; we ſhall therefore only ſay in a few words, that the Chriſtians of the *Romiſh* Faith have forg'd to themſelves many abſurd and contradictory Opinions and Idols in their own Brain, which they honour, fear, and worſhip, and would by force compel others to believe like themſelves; which way of propagating Faith is no leſs abſurd and unreaſonable than their Faith it ſelf.

Now the abſurd Doctrines which we find in the Church of *Rome*, and that are repugnant to good Reaſon and Senſe, are theſe that follow. That the Pope of *Rome*, who both in Body and Soul is made as other Men are, and ſubject to the

the like Frailties, is nevertheleſs Infallible in his Opinion concerning things relating to Religion and the Worſhip of God. That God Almighty, who is a God of Order, is pleas'd to work Miracles, that is, Cauſes without natural Effects, by the Relicks, either of the Bodies or Cloths of his departed Saints, nay, even by their Images, whenever a Holy Adoration is paid to them, and that too in one Place more than in another. That they know that the Saints who are dead and Canoniz'd by the Pope, diſcern our Thoughts and hear our Prayers. That by virtue of these five words, *Hoc eſt enim Corpus meum*, ſolemnly pronounc'd by a *Romiſh* Prieſt over a little piece of Bread, it is tranſubſtantiated into a whole Human Body, and becomes even God Almighty himſelf: Inſomuch that according to this Doctrine we muſt believe that the whole Body of a Man can be at once put into the Mouth of another, ſwallow'd down and contain'd in his Stomach, which is but a little part of his whole Body, and by conſequence that a Part can be greater than the Whole. Now all theſe abſurd and ſenſleſs Opinions were firſt introduc'd into the Church of *Rome*, by the Cunning and Craft of their Prieſts, who by their forg'd Doctrine of Purgatory, ſtruck ſuch a Terror into the minds of their poor deluded Diſciples, as to make them believe, that their Souls after Death could not be releas'd from thoſe inſupportable and tormenting Flames, but only by the Prayers of Prieſts, that is, by the Maſſes they ſaid for the Dead, which none but they were permitted to ſay, and which nevertheleſs they were not obliged to do, nor would do, without being paid for their pains,

And whereas the Lawful Sovereigns, and Rulers of any Country are in the Holy Scriptures call'd Gods, it from thence follows, that all the Subjects who uſurp that great Authority, and dethrone their Sovereigns, or who are arriv'd to have ſo great an Intereſt and Power in the Republick, as to be able to ſubvert the Laws and Conſtitutions thereof without being puniſh'd for ſo doing by the Lawful Supreme Authority, may truly be ſaid to be Politick Idols: and the Rulers who are thus ſtript of their Power, as well as the Inhabitants, will certainly live a miſerable Life in continual Debates, Diſorders and Confuſion, till they have broken that Idol to pieces, that is, till they have reſtor'd their Lawful Rulers to their loſt Authority, and enabled them to compel all the Subjects, how great ſoever they be, to be obedient to the Laws and old laudable Cuſtoms of the Land, and to cauſe all the infringers thereof to be puniſh'd according to the Tenour of the ſaid Laws.

Having thus in the foregoing Diſcourſe ſufficiently explain'd this Fable, it will be needleſs here at the end to ſum up the true Intent of it.

FABLE

FABLE XVI.

The Fox and the Statue.

AN Aſs having by chance found t
Skin of a Lion, put it on, and
ver'd himſelf with it in the beſt manner
could; and by means thereof getting aw
from his Maſter, he rang'd at will thro
Woods and Lawnds, frighting the har
leſs Beaſts, as the Deer, the Hares, and
like. At length he grew very conceited, a
ſofilly, as to trample down and ſpoil the G
that was reſerv'd for the Paſture of the Sh
and other Cattle; till a Fox diſcover'd
betray'd him to his Maſter, who ſoon ſtr
him of the Lion's Skin, and by giving h
many heavy blows taught him to kno
that he ought to have been contented w
the Hide that Nature had given him, a
that became an Aſs like himſelf.

After this it happen'd that a Leopar
who on account of his many well-becom
Spots was reſpected by the harmleſs fo
footed Beaſts, as the moſt Beautiful of th
all, met with the ſelf-ſame Fox, and boaſt
to him, that he was the moſt beautiful of
the four-footed Kind, and ought to be
ſteem'd and honour'd by 'em as ſuch. But

ox anſwer'd him, Thy little Knowledg and enſe makes thee ſo ſilly as to value thy ſelf bove thy Equals, nay above thy Betters, ot conſidering that the true Beauty of a eaſt conſiſts not outwardly in a Gawdy kin, but inwardly in a ſound Judgment and nderſtanding, and in knowing how to make right uſe of them: get thee gone therefore like a Blockhead as thou art, and make ny ſelf be reſpected by Beaſts of as little enſe as thy ſelf, but expect nothing of that ature from me.

At length the ſame Fox happened to go to the Workhouſe of a certain Statuary, here were many Images wonderfully well rv'd, but that which chiefly drew his attention and that pleas'd him moſt, was one a beautiful Woman; which he accoſted ery courteouſly, but the Statue made him o reply: he therefore examin'd it very diligently all around, and at length burſt out to theſe words. What wonder is it that e common Beaſts are caught with empty ow, when I my ſelf had almoſt been deiv'd by this beautiful Statue of a Woman? ll ſearching narrowly into its inward Beau, I found that it wanted Brains, in which e chiefeſt and indeed the only Beauty conſts. But ſince I ſee thou haſt none, I can y nothing in thy praiſe but this: How autiful wouldſt thou truly be, if thou hadſt

hadſt any Senſe! but how mean an Opinion have I of thee, ſince I find thee wholly deſtitute thereof!

EXPLICATION.

BY the *Aſs* in the Lion's Skin is meant a ſilly Fellow, who by good fortune is arriv'd to Greatneſs, and who on account thereof beholds his Inferiours with ſcorn and neglect, thinking to keep them in aw by his Power.

By the *Leopard* an Oſtentatious Perſon of little Underſtanding, who for his gawdy Dreſs, great Eſtate, and ſplendid Equipage, thinks to be eſteem'd and ſerv'd by others.

By the *harmleſs Beaſts*, well meaning Men, who are deceiv'd and caught by that empty ſhow.

By the *Fox*, Men of Wiſdom and Experience, who diſcover the Cheat, and reveal it to others.

NO Man in this World, let him be born never ſo high or great, is without Wants and Imperfections; and all have more eſteem and love for thoſe whoſe Wants and Imperfections they are Strangers to, than for thoſe with whoſe they are acquainted. Moreover, very few Men are ſo moderate and diſcreet in their Judgments and Affections, as to lay all the Wants and Weaknesſes of a Man in one Scale, and all his Virtues and Perfections in the other; and then, and not till then, to weigh and conſider which Scale is the heavier of the two, and how much or how little ſuch a Man deſerves to be eſteem'd and valu'd.

No

Now among the Wants and Weakneſſes of Men, lf-love, that innate Imperfection, never fails find a place; and is the occaſion, that we ve no ſooner diſcover'd the defects of others, t we are immediately prepoſſeſs'd with pre-dice in their behalf, inſomuch that we can rce ever afterwards perceive any Virtues or rfections in them.

And foraſmuch as all Men are oblig'd to ſeek eir own Intereſt and Advantage by all the thods they can make uſe of, provided they not thereby prejudice others; ſo all Men ght likewiſe to be deſirous to conceal, as much is poſſible, their own Wants and Weakneſſes m the Eyes of other Men: and 'tis a folly in y Man to be ſo frank and open-hearted as to poſe to the World his own Imperfections, d to make himſelf be known to others for at he truly is. With what we have already d, agrees perfectly well the Leſſon which that comparable Politician *Trajano Boccalini* teaches That all, and even the beſt of Men, who plac'd in any publick Office or Imployment r others, prevail more with thoſe that are der them, to do or not to do any thing, by ir Authority, and the Eſteem which others e for them, than by Force or Perſwaſion; that they would ſoon loſe all their Reſpect Authority with others, if they knew not to emble, and paſs with them for what they real-re not.

And to confirm theſe general Thoughts by e that are more particular, we deſire our der to conſider, which of our Popes, Car-als, Biſhops, Prieſts, Monks, Profeſſors and Preach-

Preachers, or of our Emperors, Kings, Princes, Generals, Judges of our Courts of Judicature, Courtiers, Burgermaſters, and the like, would have been able to have made themſelves be obey'd by their Subjects and the common People merely on account of the Eſteem and Reſpect that is ſhewn to Perſons in thoſe high Offices, if they wanted Force to compel Obedience to them: and if it were known to all that are under them what Errors they commit, and how imprudently they carry themſelves in their Cloyſters, Courts and Houſes, in relation to one another, as well as to their own Families; how cool and careleſs they are in regard to the common Welfare, and how prodigally they waſte and miſmanage the Publick Treaſure, which the common People are loaded with heavy Taxes to ſupply. Certainly any prudent Reader, who makes theſe Reflections with himſelf, will be fully convinc'd, that not one of thoſe Perſons would be willingly honour'd and obey'd. A holy Prophet is not honour'd in his own Country, merely becauſe he is more known there than a Stranger: and on the other hand, a Stranger is always more reſpected than he deſerves, only for that he is not ſufficiently known in a foreign Country.

But this concealment of our own Weakneſſes and Imperfections is not properly that Hypocriſy, which is ſo diſpleaſing both to God and Men, and which is altogether condemn'd, as well in the Holy Goſpel as in our Fable: yet that being a much greater and more dangerous ſort of Hypocriſy, it will be neceſſary to ſay ſomething of it. That Hypocriſy then harbours and dwells in thoſe Men, who give out and boaſt that they are endo-

ndow'd with Perfections and Virtues that are ot really in them; to the end, that by perſwad- g the Simple and Well-meaning into a Belief ereof, they may thereby procure their own dvantage by the Prejudice and Ruin of thoſe hom they thus cheat and deceive.

So that by this Fable is truly repreſented to us e Diſſimulation of thoſe who pretend to have ore Love for God and their Neighbours than her men have; and that only with deſign to ake themſelves be reſpected, honour'd and eem'd by thoſe who think no harm, that ey may make uſe of the Services of their A- rers, to enable them to deſtroy them, and to vour the Eſtates of the Orphans and Widows. This of old was the Practice of the Hypocritical ariſees, againſt whom ſo many Woes are pro- unc'd in the Goſpel: and the Prieſts of the urch of *Rome* do to this day, but with greater ſtery and Art, follow their Example. More- r, this Fable lays before us thoſe men who tend to a larger ſhare of Strength, Beauty d Knowledg than they really have, only that y may, on account thereof, be fear'd, ſerv'd obey'd by others. Thus by the Skin of a n the Aſs will repreſent to us the natural ength and Fierceneſs of a Lion; the Leopard, his ſpotted Skin, his Beauty; and the beauti- Statue of the Woman, an excellent Human derſtanding: and we ſee that the Aſs, the pard, and the Statue, were eſteem'd and 'd as ſuch by the harmleſs Beaſts, that is, by ſimple and well-meaning People, who were ght by their outward Shew, but not by the , that is, by the wiſer ſort of men, who di-

ligently enquir'd into their inward Imperfection
And we see besides, that the Fox and wise Mo
often detect these Hypocrites and Impostors, a
expose them to the Derision of the whole Ear
Insomuch that they pass their anxious days
continual dread of being discover'd in the
Hypocrisy, and enjoy not half the Pleasu
which Sincerity and virtuous Actions would pr
cure them.

But we must not forget to observe, that
Hypocrisy of those who have the Sovere
Power and Authority either over the Church
State, has taken so deep root, and produc
such Fruits in the Minds of the common and
norant People, that those Rulers, conscious
their own Interest with them, and trusting to
often make no conscience of accusing and p
ting to death all the other wise Inhabitants,
have begun to discover, or who they suspect
sign to lay open and reveal to their Fellow-S
jects, the false and hypocritical Tricks of t
Sovereign, as men guilty of High Treason
gainst their Divine and Royal Authority. *L*
the 11*th* of *France* had often these Words in
mouth, *Qui nescit dissimulare, nescit regnare*;
who cannot dissemble cannot govern: and g
it to his Son, as a certain Lesson that he ough
ways to follow. And *Macchiavel*, that fa
Preceptor of Kings and Princes, teaches t
the same Doctrine, when he tells them,
they must always pretend to do Right and
stice to all men; but that if they are truly
and Equitable, they will not be able to ma
themselves long in the Government, and
therefore they ought, according to the

rence of Times and Occaſions, to make uſe now of the Skin of the Lion, and then of the Tail Fox; that is, ſometimes of open Violence and Force, and ſometimes of Diſſimulation and Deceit.

Now let God in his infinite Juſtice be eternally prais'd, that theſe villanous Hypocrites, who truly commit the Sin againſt the Holy Ghoſt, if ince the Days of the Apoſtles ſuch a Sin can have been committed, carry away no other Reward than o continue while they live at the Helm of the Government, and that they have nothing to expect fter Death but eternal Woe and Miſery. And let he ſame God be prais'd for his Goodneſs, in that, n well-conſtituted and Free Republicks, ſuch ypocriſy can be of no uſe to the Rulers: nay ore, in that, if they make uſe thereof, it often ontributes more to their prejudice, than if they ad guided their Steps in the Paths of Virtue nd Honour. *Philip de Commines* teaches us, that oneſty is the beſt Policy: *Il n' y a plus grande eſſe*, ſays he, *que d' être homme de bien.*

What we learn therefore by this Fable is, that iſe and virtuous men may and ought to conceal eir Weakneſſes and Imperfections from the yes of the Common People: but that all thoſe ho put on the Cloke of Virtue and Godlineſs, ith deſign thereby to benefit themſelves, and creaſe their own Greatneſs by oppreſſing and ing Injuries to their Neighbours, are dangeus, execrable, and the worſt of Men; and at they never fail to die as ſuch.

FABLE XVII.

The Boaſter *and the* Liar.

A Rich Peaſant, who in his Youth h travell'd into foreign Countries, f diſtant from his own, after having ſpent m ny Years abroad, return'd home, where h made it his buſineſs to brag in all the Co panies he came in, of the matchleſs Atchi ments that he had perform'd in his Trave Among others he was one day boaſting of wonderful extraordinary Leap that he h made at *Rhodes*, pretending that none the *Rhodians* could come near it; but that of them knew it to be true, and would ſtify it to be ſo. But hark you, Friend, f one of the Company, if what you ſay true, there's no need of fetching Witn from *Rhodes* to prove it: but ſhew us h you can leap, and we ſhall judg accordin Suppoſe therefore that this Place were *Rh* and that we were the *Rhodians* who are bear Evidence of your miraculous Activ Let us but ſee how you can leap now, we ſhall be able to judg what you coul at *Rhodes* formerly. The Braggado was under a neceſſity of trying his S

and leapt as far as he could, but by misfortune could not outdo any of them; insomuch that he was laugh'd at by all that heard him, and forc'd for ſhame to leave the Company. The Noiſe of this was ſpread abroad over all the Country, and wherever he came he was look'd upon to be a terrible Gunſter, ſo that no body gave credit to what he ſaid. He laid this ſo much to heart, that he reſolv'd to come into no Company, but for the future to tend his Flock upon the Heath by himſelf, and keep them from falling a Prey to the Wolves. He did ſo for ſome time, but could not prevail with himſelf to leave off his old wont of Lying: At length he bethought himſelf of an Expedient to be even with thoſe who before had made him the Subject of their Sport and Laughter. He therefore pretended that the Wolves were come to prey upon his Flock, and cry'd out aloud, Help, Neighbours, help! for the Wolves are come to eat up my Sheep. The kind-hearted Peaſants ran to his aſſiſtance; but he only laugh'd at them for their pains. A little while after this he cry'd out again in the ſame manner, Help, Neighbours, help; the Wolves are now come in good earneſt: For pity's ſake come and help me, and I will do as much for you at any time. The Peaſants run a ſecond time with all ſpeed to help him, and were

again laugh'd at by the Liar. At length it happen'd that a great number of Wolves fell indeed upon him and his Flock; then with unfeigned Tears in his eyes he roar'd out for help in a piteous manner: Now, dear Neighbours, come and ſave not only my Sheep, but me; otherwiſe we ſhall certainly be devour'd by a great number of Wolves that are come upon us. The Peaſants heard him, but thought he intended to put upon them a third time; ſo that not one of them would ſtir a ſtep to his aſſiſtance. Thus this Shepherd was forc'd to abandon his Sheep to the Wolves, who devour'd them all, and with much ado eſcap'd himſelf to the Woods, where he climb'd up into a Tree, and waited there till the Wolves were gone away. Then he came down from the Tree, but was aſham'd to go ask Relief in his Want and Neceſſity from thoſe men, whom in his Proſperity he had made the Subject of his Laughter and Sport: He therefore wander'd up and down the Woods, pinch'd with Cold, with Hunger, and with Thirſt, feeding only on Roots, or what the Trees afforded, and ſeeking for ſome Hole to hide his Head in, and protect him from the ſe clemencies of the Seaſons. At laſt, as Fortune would have it, he met with a good natur'd Satyr, who taking compaſſion on him, led him home to his Houſe; but ob-

ſerv'

ſerv'd by the way that he often blew in his Hands, and asking him, why he did ſo? he poor man anſwer'd, To warm them. When they were come to the Satyr's Home, e gave him a Meſs of Broth, ſeething hot, nd took notice that the poor man blew likeviſe upon that: He therefore enquir'd of im the ſecond time the reaſon of his doing o. The Wretch reply'd, To cool it: How! aid the Satyr, art thou a Man, who whenver thou pleaſeſt canſt blow hot or cold out f the ſame Mouth? Get thee gone out of y doors immediately: for I neither can, or will have any Converſation with thee. nſomuch that the Liar was forc'd to return gain to the Woods, and there ended his ort and miſerable Days in the Company of ild Beaſts only.

EXPLICATION.

BY a *Traveller* and a *Shepherd*, the Antients underſtood a ſhameful and ſhameleſs Liar. By a *Satyr*, a ſimple ignorant Fellow.

THE Wiſe, Good, and Almighty God has infus'd into our Souls ſeveral Affections and eſires, which not being occaſion'd in us by any evious Ratiocination, ſeem to be naturally herent and annex'd to Human Nature, or the ence of Man. Among theſe we reckon the eſires that all Men have rather to live than die;

to protect their Bodies from whatever can hurt or annoy them; to be eſteem'd by other Men as well in our Life-time, as after our Death; to rejoice at our good Actions, and be ſorry for our ill; to be glad at the Proſperity, and ſorry for the Misfortunes of others, as if we really bore a part in both. And to come nearer to our Fable, we will laſtly add; our deſires to know the Truth of all things; to ſpeak our Thoughts frankly to other Men, and to be diſpleas'd when others tell us Lies. From whence we thus argue.

Among all the Creatures of God, with whom we have any Fellowſhip, none but Men only are endow'd with a rational and thinking Soul. Now we are of opinion, that the truth or untruth of things, in relation to Men, conſiſts in the difference or agreement of their Thoughts with the things on which they think; that is, in repreſenting them inwardly to themſelves to be ſuch, as they outwardly are, or are not. But beſides this Rational Soul, the infinite wiſe and good God has given likewiſe to Men a Capacity mutually to impart and make known to one another, either by Words or Signs that have a ſure and certain ſignification as to meaning, the Thoughts which they have of things: And thoſe Words or Signs are true or falſe, according as they agree with our inward Thoughts, or differ from them.

Nevertheleſs it is a great Favour that we receive from God, when we are more deſirous, and joyful to ſpeak, or to have ſpoken a Truth, than a Lie. But a great difference evidently diſcovers it ſelf between the deſire of knowing the Truth our ſelves, and the deſire of making known the

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Truth to others. For we ought to be, and are always more willing to know the Truth of all things our ſelves, than not to know it; becauſe that Knowledg cannot prejudice, but may be uſeful to us. But on the other hand, when we find in our ſelves a deſire of making known any Truths to our Neighbours, we ought well to conſider beforehand whether 'twill be an advantage or prejudice, either to them or our ſelves, to reveal thoſe Truths to them. For if we judg that according to the ſituation and circumſtances of Affairs, the diſcovery thereof will be prejudicial, we ought by no means to reveal that Truth, but keep it to God and our ſelves. Nay more; from the ſame Ground it indiſputably follows, that whenever the Concealment of a Truth is not ſufficient to procure any Good either to our ſelves or our Neighbours, or to prevent any Miſchief wherewith either we or they are threaten'd; and that we verily believe that there is no other way to avoid the one, or obtain the other, but by telling Lies; we are in that caſe oblig'd to do ſo, provided ſuch Untruths tend not to the prejudice of any Man. However we ought not to take any delight in ſo doing, but to be continually deſirous rather to ſpeak Truth than to lie, provided it were conſiſtent with the Love that we owe to our ſelves and our Neighbours.

These are then thoſe Famous Pious Frauds, which without any Stain or Reproach to our Conſciences, we are permitted to make uſe of with Men who are not well Maſters of their own Senſes; as Children, Fools, Ideots, Mad-men, Perſons who are Sick, in Drink, or in any great Paſſion; whenever to tell them the Truth will be pre-

prejudicial, and to make them believe a Lie, advantageous to them. But theſe Frauds are not thoſe Lies that are condemn'd in our Fable; and which we tell with ſatisfaction and delight, but without any neceſſity or reaſon whatſoever. For example, when Men lie, that they may ſeem wonderfully learned, or to have ſeen a great deal; or with intent to diſparage, prejudice, or deride others. Or laſtly, the Lies that Men are inclin'd to tell in their Youth, before they were capable of reflecting how dangerous it is to take delight in Lying, for that their old habitude of ſpeaking Untruths will always continue, and never leave them but in the Grave.

And theſe Liars are by ſo much the more deteſtable, in that they are the moſt ungrateful of Mankind towards their Creator, whom they ought to praiſe, without ceaſing, for the chiefeſt Benefit they have receiv'd from him, namely, for that he has made them capable to converſe with other Men, and mutually to impart and make known their Thoughts to one another: But they on the contrary, as much as in them lies, deſtroy, and render uſeleſs and of no advantage to them that great Gift that God has beſtow'd upon them: For we ought rather to chuſe, and it is of greater advantage to us, to converſe with brute Beaſts, that cannot deceive and prejudice us, than with ſuch Men, who have chang'd that great Privilege of Human Nature the being able to make known their Thoughts into an Art of deceiving thoſe with whom they converſe; and who for that reaſon are altogether unworthy of the Converſation of reaſonable Men. For if it be true what St. *Auguſtin* ſays that

hat 'tis better to keep Company with a Dog hat we know, than with a Man whoſe words we nnot depend on; certainly 'tis much more ue, that 'tis far better to converſe with Beaſts, an with thoſe Men, who make it their buſi-ſs by Lies and Falſhoods to deceive and cheat oſe with whom they converſe, to the end, at by doing wrong to them, they may reap eir own Profit and Advantage.

Moreover, tho Liars run never ſo faſt, Truth ten overtakes them in the Fact, and renders em the Deriſion of Men. Nay more; Men, ho are notorious for Lying, never find belief, en when they ſpeak Truth; and therefore ne-r meet with Aſſiſtance from others, who ne-rtheleſs would willingly help them, even hen they ſtand in greateſt need thereof. Thus ſee in our Fable, that the Rhodomontading raveller, tho he boaſted of the great Leap he d made, only in the Company of a parcel of d-pated Peaſants, was nevertheleſs caught in Falſhood, and put to Confuſion; and that af-rwards, when he was turn'd Shepherd, and oke the Truth, crying out pitifully for help, was not believ'd, nor receiv'd any; but on contrary, was deriſed for his Loſs.

When Men are once known to be addicted to ing, all their Acquaintance avoid their Con-ſation, and they are then forc'd to go in rch of new, but find none that will have any lowſhip with them, except only the Poor and orant People, who having nothing to loſe mſelves, and being encourag'd by the Rich-f the others, admit them into their Company, ing to make ſome Advantage by them; but

when

when they find, that they cannot leave off, wi
their old Shoos, their old Cuſtom of Lyi
they drive them out of their Company; a
then the Liars are forc'd, like deſpicable Bea
to end their Days, ſhut out and excluded fro
all Human Converſation. Thus the Liar in o
Fable, being abandon'd by all his Acquaintanc
retir'd to the Woods, where for a while
convers'd with Satyrs, who ſoon diſcovering h
for what he was, drove him out of their Com
ny, ſo that he was forc'd to end his miſerable D
among the Beaſts, and periſh'd like one of the

Now tho what we have before ſaid be
evident, that it needs not to be confirm'd by
Examples, yet we will give the Reader thoſe t
follow, as well for his Inſtruction, as the fart
Illuſtration of our Fable. In the beginning
the Reformation of the Chriſtian Religion,
Popes and Monks of the Church of *Rome* w
for the moſt part of them ſo ignorant and
read in the Holy Scriptures, that inſtead of pr
ing thereby the Truth of their Religion,
their Hierarchy or Church-Government, as
of confuting the Doctrine of the Reformers,
they ought to have done, they had recourſe
firſt to ſhameful Lies and Slanders, that they ra
both of them and the Doctrines that they tau
Thus they ſaid of *John Calvin*, that in his Yo
he had been guilty of Sodomy; that he was c
victed thereof at *Noyon*, and there publickly wh
and ſtigmatiz'd for the ſame: Of *Martin*
ther, that he frequently was wont to conv
with the Devil. Now the firſt of theſe ho
Lies was confuted by the Records of the Co
of Juſtice at *Noyon*; and the laſt of them was
ri

ided and laugh'd out of the World in the fol-
owing manner. Long after the Death of *Mar-*
in Luther, it happen'd that ſome Monks and
roteſtants met together to diſpute of ſome
oints of Doctrine that were controverted be-
ween them; and the Monks told the Proteſtants
hat they were inform'd for a certain Truth,
hat *Martin Luther* was not only in his Life-time
ont to converſe with the Devil, but that after
is Death he was moſt certainly chang'd into a
evil: and that when his Coffin was ſome time
fterwards opened, a huge black Mouſe, and
ot the Body of *Luther*, was found in it. This
ie was anſwer'd by one of the Proteſtants in
is manner. You have, ſays he, told but half
he Story; let me therefore tell the reſt of it,
nd acquaint the Company with the whole Truth
f the Matter. The Mouſe, who, as you ob-
erv'd very well, had been kept ſhut up a conſi-
erable time, was grown exceeding hungry;
nſomuch that ſhe no ſooner ſaw the Grave open,
ut ſhe leapt out of the Coffin, ran to the Sa-
riſty, and there eat up all the Pope's muſty Bulls
hat were written upon Parchment. This over-
ry Food made her ſo thirſty, that ſhe inſtantly
an and drank up all the Holy-water that was in
he Church. Now the Bulls that ſhe had eaten
oming to be ſoaked with the Water, ſo ſwell'd
he Body of the poor Mouſe, that ſhe was forc'd
o piſs immediately, which ſhe did in ſuch Plen-
y, that ſhe extinguiſh'd all the Flames of Purga-
ory. Thus the Lying Monk was handſomly
aid in his own Coin.

A certain *Spaniſh* Knight, who had ſpent moſt
f his Days in travelling up and down in the

Weſt

Weſt and *Eaſt Indies*, being return'd into *Spain*, took great delight in recounting in all the Companies he came in, the many wonderful things that he had ſeen abroad. Among others, being once at Supper in an Inn at *Valladolid*, with ſeveral other Gentlemen, he told them, that in a certain Place in the *Weſt Indies*, he had ſeen a Cabbage ſo big, that he and four other Perſons a horſe-back ſhelter'd themſelves very conveniently from the ſcorching Heat of the Sun, under the Shade of it. Upon which one of the Company ſaid, that he too had been in the ſame Country, and ſeen there ſo large a Copper Kettle making, that three hundred men were at work upon it, and that each of them ſtood twenty Paces diſtant from one another. Now the Knight ask'd him, of what uſe ſo wonderful a great Kettle could be? And the Gentleman anſwer'd, To boil your wonderful great Cabbage: At which the whole Company burſt out a laughing. After this, as the Knight was returning to *Madrid*, he ask'd his Fellow-Traveller on the Road, What he thought of his Converſation, and if it was not very pleaſant and delightful? To which his Fellow-Traveller anſwer'd, That the Tales he told were indeed very diverting, but ſometimes ſo incredible, that behind his back he was laugh'd at for them, and look'd upon to be the greateſt Liar in the World. The Knight, hearing this, confeſs'd ingenuouſly, that he took ſuch delight in telling his Stories, and particularly in making them ſeem wonderful, that he did not take notice of the Incredibility of them, but 'twas too late to recal himſelf, and therefore deſir'd his Fellow-Traveller always to ſit next

him at Table, and whenever he heard him relating any thing that he thought would not be believ'd by the Company, to give him a gentle touch by the Sleeve, and that then he would moderate his Expreſſions, and take care of what he ſaid. Now it happen'd that the ſame night they came to lodg in an Inn, where there was a great deal of Company, who, according to the old Cuſtom, when they were at Supper, were telling of the ſtrange things they had ſeen: and the Knight ſaid, that he had been at *Meaco* in *Japan*, and that all the Bridges, Doors, Poſts of the Windows, nay, the Emperor's Court, and all the Roofs of the Houſes there, were cover'd with Plates of ſolid Gold, and that he had ſeen a Church in the ſame City, that was a thouſand and five and twenty Paces long. Here his Fellow Traveller, thinking that he was enlarging a little, pull'd the Knight by the Sleeve, ſo that of a ſudden, and without conſidering what he was about to ſay, he added, And ſix Paces broad. Upon which the whole Company fell a ſmiling, and one of them ask'd him, What uſe was made of a Building ſo diſproportionate, that far from being fit for a Church, it would ſcarce ſerve for a Gallery? The Knight anſwer'd, 'Tis not my fault that the Building was proportion'd ſo ill, but my Fellow-Traveller's; for if he had not pull'd me by the Sleeve, I had made it four ſquare, as a Church ought to be. At this the whole Company laugh'd amain: and ever ſince, whenever any man in that Country tells a palpable Lie, they ſay to him by way of Proverb, Sir, that is ſomething too long; make it therefore four-ſquare, ſince you are ſo great a Maſter

in

in the Art of Architecture. But our Knight was ſo laugh'd at for his Tale, that he was forc'd that very night to leave the Inn, and go take up his Lodging in another, where no body knew him.

This Fable therefore teaches us, that the thorow-pac'd Liars are always put to confuſion and ſhame; and that at length they are oblig'd to live in Solitude, baniſh'd from the Converſation of men of Honour, whoſe Equals they would otherwiſe be computed, and upon the ſame foot with them.

FABLE XVIII.

The Camel *and the* Dr.

A Camel, who had never been ſeen by Men, obſerv'd, that at firſt ſight of him they all ran away from him; that at the ſecond ſome of them ſtood their ground, and that at the third one of them came up to him, and put a Halter about his Neck; and from that time loaded him with heavy Burdens, and gave him more Blows than Meat. This the Camel believ'd had arriv'd to him not as a Conſequence of his own Nature, but of that of Men; but only for that he wanted Horns to keep Men off from him. He therefore repreſented to *Jupiter*, that he had provided

almo

lmoſt all the large-ſiz'd four-footed Beaſts
ith Claws, Teeth, or Horns; inſomuch
at they were not only able to keep off all
e other Beaſts, and even Men themſelves
om coming near them, but alſo to do them
urt, and to kill them. He thought there-
re that he had great reaſon to complain to
piter, that he, who, except the Elephant,
as the biggeſt of all the four-footed Kind,
as nevertheleſs ſo unprovided of Wea-
ns to defend himſelf, that even Children
rſt laugh at him, and uſe him ill. This
thought was a great Hardſhip that the
ds had put upon him, or at leaſt an Ab-
rdity in Nature; he therefore very ear-
ſtly beſought *Jupiter* to mend it, by cau-
g ſtrong and ſharp Horns to grow upon
Head: But the God, indignant that a
aſt, who was truly of the Aſſe's kind,
fit for nothing but to drudg under hea-
Burdens, was ſo preſumptuous as to think
t he deſerv'd a Power of doing hurt to,
killing other Beaſts and Men, found that
Beauty of his Head, for he had Ears that
re very graceful and becoming, had made
thus inſolent and ſilly; he therefore
riv'd him of his Ears, and thus diſfigur'd
him away with theſe words: Get thee
e, and bear in patience the Burdens that
n ſhall think fit to lay upon thee; and
n, that thou, who art fit for nothing elſe,

and worthy of no higher Station, haſt juſt-
ly loſt thy beautiful Ears, that were the oc-
caſion of thy Folly.

This fell out before the Oxen or Cows ha-
Horns, and an Ox, it ſeems, chanc'd to o-
ver-hear it; and wonder'd with himſel-
that a Camel, a ſilly unthinking Beaſt
beſt, who never had any Converſation wi-
the Gods, and from whom they never reap-
any the leaſt advantage, was grown ſo a-
rogant, as to deſire *Jupiter* to change t-
Courſe of Nature upon his account. B-
ſides, the Ox conſider'd with himſelf th-
he was much more comely in Body than t-
Camel, and that being of a nobler Extra-
tion, he was indeed unfit to carry Burden-
but that on the other hand, the Beaſts of h-
kind were above all others uſeful to Men
ſupplying them with Milk, Butter a-
Cheeſe, nay even with their own Fleſh
feed on; and that even the Gods themſelv-
were delighted with the grateful Steam
their Blood, when they were offer'd up
Sacrifice to them. Theſe Reaſons made h-
conclude, that it was a great Error in N-
ture to have render'd them liable to be d-
vour'd by Lions, Wolves, Bears, and t-
like: He therefore very earneſtly intrea-
Jupiter to give him Horns, that he mig-
protect himſelf from thoſe ravenous Bea-
The God granted his Requeſt, and wh-

is Horns were grown, he could indeed de-
nd himſelf againſt the Inſults of thoſe
eaſts of Prey, but found at the ſame time
at the Men too could better take hold
him, and tie him by his Horns, than be-
re: and that tho they loaded him with no
urdens, as they did the Camel and the Aſs,
is Horns nevertheleſs ſerv'd them to yoke
m by to Plows and Waggons, and ſo to
ld him to hard Labour. He likewiſe re-
ected, that when he ſhould be worn out,
d no longer fit for Labour, they would
her eat him themſelves, or offer him up
the Gods. Of all which the harmleſs Ox
d never thought before.

EXPLICATION.

BY the *Camel* the Sages underſtood a very ſtrong, dull Man.

By the *Ox*, a ſtrong Man of common Underſtanding, and upright in his Dealings.

Forasmuch as Children, when they come into the World, are helpleſs, ignorant and deſtitute of all things that Human Wants require, 'tis requiſite that their Parents and Tutors ſhould cheriſh and bring them up till they come to Years of Diſcretion, and that they be able to judg of their own Conditions, and to compare it with that of other men, that they may from thence determine upon good Reaſons what ſort of Life is beſt for them to embrace, and what to avoid. And if their Parents and Tutors take care to

inſtruct them in the Knowledg of certain La
guages, Men, Cuſtoms, Laws, Religions, a
particularly of certain Imployments, by me
whereof they may paſs their Days with Hono
that is, to the advantage of themſelves and th
Neighbours, or at leaſt without doing hurt to e
ther, they'll be able to behave themſelves in ſo
meaſure according to the Conveniences and
conveniences that attend any of the above-me
tion'd things. But on the other hand, as to t
things that they are Strangers to, they know
the Conveniences or Inconveniences of the
much leſs will they be able to ſquare their A
ons accordingly. From hence it is evide
that much Wiſdom is requiſite in Men to ena
them to judg aright, whether or no they ought
change their Condition and way of Life; t
much more Prudence is required to determi
for what condition they ought to change th
own: For all the Delights that attend other S
tions and Things, commonly preſent themſel
firſt to our Eyes and Thoughts, and we neit
feel, nor can comprehend as we ought the
conveniences thereof, till thoſe Stations
Things are come to be our own, and that we
in poſſeſſion of them.

This the Sages of old have taught us by a
militude or Fable, worthy of eternal Reme
brance. Once upon a time it happen'd, tha
the great City of *Athens* all ſorts of Men, fr
the higheſt to the loweſt, were very uneaſy a
diſſatisfy'd with their own Condition, and d
rous of that of other men. Now good Ju
gave them leave, each of them, to tie up
own Condition in a Sack, and to lay it down

the Market-place, provided that every one of them ſhould take up the Sack of another, or at leaſt his own again, carry it with him to his own home, and be contented with it for the future. Immediately all of them, hoping by changing their Conditions, to be freed from all Misfortunes, brought their Sacks and threw them down in the Place appointed: Then each of them made all the haſte he could to take up the Sack of a man, whom he thought fortunate and happy; but had no ſooner laid it on his Shoulders, but he found it ſo heavy and burdenſom to bear, that he inſtantly threw it down again, and caught up another; till at length all of them took up their own Sacks again, and found that they ſuted their Shoulders beſt, and that it was much eaſier for them to bear the Burdens that they had been us'd to carry, than thoſe whoſe weight they had never felt before.

The following Apologue likewiſe teaches us of how ill conſequence it is to be diſſatisfy'd with our preſent State, and anxious of the future, and how advantageous a thing it is to be contented with our preſent Lot, and to conform our Wiſhes to it. Two Friends were travelling together, and one of them was continually ſolicitous upon the Road how he ſhould be able to ſubſiſt, in caſe he were oblig'd to take another Journy. The other, on the contrary, went chearily on, and laying hold on the preſent Hour, ſlight'd all future Accidents. His thoughtful and diſcontented Friend ask'd him the occaſion of his Eaſe and Satisfaction: He anſwered, I have for a long time been reſolv'd to ſtick to that Imployment which my Friends brought me up in, and

to be contented with that Gain from thence, which it ſhall pleaſe the Good and Wiſe God to ſend me. The other laughing at him, reply'd, I have ſeen many men like your ſelf deceiv'd in their expectation: How it will fare with you, time will ſhew: For my part, it is now come into my mind, how miſerable and unfit I ſhould be to undertake another Journy hereafter, if I came to loſe my Sight. I will therefore now try how I ſhould be able to behave my ſelf in that Condition. Having ſaid this, he ſhut his Eyes, and went on a little way blindfold: the other follow'd him, but kept his Eyes open; and finding on the Road a Purſe of Mony, thereby convinced his blind Leader, that it is better to value and be contented with our preſent Enjoyments, than to deſire and gape after things remote, and unknown: and that we ought not to be ſo ſolicitous and apprehenſive of future and far-diſtant Ills, which perhaps will never arrive to us, and thereby to loſe the Opportunities that now offer to make us happy, and to deprive our ſelves of the preſent Pleaſures of our Life.

But if this be true in regard to all the Changes of the Conditions of men, when they mean nothing thereby, but to advance and better themſelves; how much more is it to be fear'd, when they have in view not only their own Advantage, but alſo the Prejudice of others? for thoſe who are liable to be wrong'd by them, will for that reaſon become their Enemies, and uſe all manner of means to deprive them of the Power of doing them harm.

Moreover, foraſmuch as the Strength of our Enemies is not ſo well known to us, as our own

and for that Self-love inclines us to believe that our own is greater, and our Enemies leſs than really it is; it often happens, that when men are mounted to ſuch a pitch of Power, as to give others cauſe to be jealous and fear, that they are both able and deſirous to do Miſchief to them; thoſe who dread the Ill join all their Forces together to pull down and deſtroy thoſe new ambitious Aſpirers.

Thus we ſee in our Fable, that the fooliſh Camel, only for that, contrary to his own Nature, he deſired Horns, whereby he might be enabled to do hurt to other Beaſts, was, by the Juſtice of *Jupiter*, depriv'd of his own Ears: And that the Ox, a Beaſt till then ſo acceptable both to the Gods and Men, having obtain'd Horns that he might be in a condition of wounding and killing both Men and Beaſts, was, in puniſhment thereof, immediately taken by his Horns, and ty'd by them in ſuch a manner, that for the future he was forc'd to draw Ploughs and heavy Burdens, till being no longer fit for Labour, he was either offer'd up in Sacrifice to the Gods, or ſlain for the Food of Men.

Of both theſe Accidents we might produce ſeveral Examples from the common ſort of Men, all of which would ſerve to confirm this Truth: That when Men deſign not only their own Preſervation and Advancement, but alſo to damnify and oppreſs others, they commonly thereby pull down Deſtruction on their own heads. But Examples of this are ſo frequent, each Day producing freſh ones, that we judg it needleſs to mention any: However we will put the Reader in mind of two, relating to State Affairs. When

any man is made choice of, upon certain Conditions, to be Chief of a Republick, and ſhews in all his Actions, that he is contented with that lawful and limited Power, and aſpires not to any higher Station, he ſo gains the Affections of all the Inhabitants, and the Magiſtrates put ſuch Confidence in him, that of their own accord, and without any Application made to them, they increaſe both his Power and Reward.

But on the contrary, whenever a Prince goes about to augment his Power and Greatneſs, by conferring the Offices and Imployments of the Magiſtrates on his own Favourites, he cannot do this, but by prejudicing thoſe who are lawfully poſſeſs'd of them, and who, let him conceal his Intentions with never ſo much Craft and Cunning, will ſoon diſcover them, and take care to clip his Wings, and prevent his farther incroaching on their Liberties, by repreſenting the Juſtice of their Cauſe, and the Hardſhips put upon them by the Prince, whom they will not fail to diſplay in his true Colours, and make him be known for what he truly is to the other Magiſtrates and common People, who will no doubt be convinc'd, that if they ſuffer him to go on in his Violences and Oppreſſions, the Caſe will one day certainly be their own. *Jam proximus ardet Ucalegon*; and that therefore it is beſt to prevent it, and to tie up his Hands immediately. Inſomuch that all the Deſigns of ſuch a Prince will for the future be wholly deſpis'd and oppos'd; and he himſelf will live in continual Anxiety and Dread of being depriv'd of the Power and Honour that was confer'd on him, and in deſpair of ever attaining the abſolute Authority he aim'd at: till

length

length he comes to die of Anguiſh and Grief of Soul. Examples of this have been ſeen in our own Country in the Duke of *Anjou* and the Earl of *Leiceſter*: the firſt of them in the Year 1583. the laſt in the Year 1587.

We will therefore end theſe Reflections, by ſaying, that the proper Deſign of this Fable is to teach us, that men who are gifted but with a ſmall ſhare of Senſe, ought to be very careful how they change their Condition and way of Life; and that men of common Underſtanding can never change theirs without running the hazard of falling into very great Misfortunes.

FABLE XIX.

The Collier *and the* Clothier.

A Collier having taken a very large Houſe, and hir'd it for many Years, found that it lay too hard upon him to pay the Rent of it himſelf, and that he had more room than he had occaſion for: He therefore ſpoke to one of his Acquaintance, a Clothier by Trade, who for the carrying on of his Buſineſs, wanted more Houſe-room than he, and adviſ'd him to come and live with him and pay half of the Rent, offering him above half of the Houſe for his ſhare. But the Clothier anſwer'd: Friend, I know your

your meaning, and what you drive at; upon which two Fables are come into my mind. The firſt of them is this: A certain Crane, having hir'd a very large Meadow that abounded with Graſs, found, like you, that it was too much for him to pay the Rent himſelf, and beſides that it was very loneſom living there without any Company. Going therefore to a fat heavy Gooſe of his Acquaintance, he advis'd her to leave the Water and the Grounds that ſhe liv'd in, where ſhe could not get her Food but with a great deal of trouble, and was in continual danger and fear of being pluck'd of her Feathers by the men in whoſe Land ſhe liv'd; and therefore offer'd her, that if ſhe would pay half the Rent, ſhe ſhould come and live with him in his hir'd Meadow, where ſhe might eat variety of Graſs as much as ſhe pleas'd: Beſides, that while they liv'd there together in Eaſe and Plenty he would, for a moderate Reward, inſtruct her in all Knowledg and Virtue. The Gooſe conſidering that ſhe ſtood in need of more Food than the Crane, and that the Meadow would indeed ſupply her in abundance; as alſo that ſhe ſhould pay but an equal Share of Rent with the Crane, who for a ſmall Reward would teach her many good things that it would be of advantage for her to know, accepted of the Barg

without any more ado. Now it happen'd that a Fowler liv'd thereabouts, who ſeeing that a fat Gooſe was feeding in the Meadow, inſtantly hy'd away thither with his Nets. The Crane ſeeing him, and being nimble of wing, flew away from him, as ſhe had done ſeveral times before: but the heavy Gooſe, who could not riſe from the Ground, was taken, pluckt of her Feathers, and kill'd by him.

The ſecond Fable that comes into my mind is this: A certain nimble Fly meeting with a certain ſlow Louſe, ſaid thus to her: Siſter, I take pity of you, that you can rid Ground no faſter; for which reaſon I know that you are not able to provide your ſelf with much Suſtenance: but come along with me, and I will lead you here hard by, where there lies a luſty Fellow aſleep, with whoſe Blood and Fat we may feaſt and regale our ſelves, The Louſe lik'd the Propoſal, and away they went together to the Sleeper; where they fell to, and without any fear feaſted themſelves deliciouſly with his Blood, till the Fly, not conſidering that if the Man wak'd, the Louſe would not be able to get away from him like her ſelf, ſtung him ſo deep into the Body, that the ſmart of it wak'd him: upon which he catch'd at the Fly, who flew away from him; but caught the Louſe, and kill'd her.

Thus

Thus might it fare with me, ſaid the Clothier, if I enter'd into any Fellowſhip with you: nay worſe; for the Gooſe and the Louſe were not properly kill'd by their Friends, but by others. Now you get your Living by burning Wood into Coals, and make every thing naſty about you; nor can Filth or Cleanlineſs do you any harm. I, on the contrary, get mine by making all ſorts of Woollen Cloth, which muſt be kept clean according to their ſeveral Colours, as Crimſon, Scarlet, White, Yellow, Green, Blew, and the like: for if any Naſtineſs come near them they are ſpoil'd. So that my Company will certainly do you good, but can do you no harm: Yours, on the contrary, will not fail to be prejudicial to me, and can be of no advantage. I ſhould therefore be very ill advis'd, if I came to live with you.

EXPLICATION.

BY the *Collier* the Antients underſtood a Man fully'd with all manner of Vices.

By the *Clothier*, a very Virtuous Man, whose good Life is a Pattern to others to walk in the Paths of Virtue.

By the *Gooſe*, a rich harmleſs Man.

By the *Crane*, a very knowing, but poor and virtuous Man.

By the *Fly*, a luxurious, diſſolute Man.

By the *Louſe*, a ſober temperate Man.

By the *Fowler*, a Man who gets his Living by cheating and injuring others: Otherwiſe a Monarch, King, or Prince.

IN explaining ſome of the foregoing Fables we have taken occaſion to prove, that there can be no mutual and laſting Fellowſhip or Friendſhip between men whoſe Intereſts and Inclinations are oppoſite and contrary to one another. Now this Fable requires of us to ſhew, that men whoſe Intereſts and Inclinations are not intirely oppoſite, but different only, cannot contract or maintain any mutual Fellowſhip or Friendſhip, but to the Diſhonour, Prejudice and Ruin of one or of both the Parties.

We will begin therefore in this manner. Tho all the Fellowſhips and Friendſhips that we make with other men, are enter'd into meerly with deſign, either to reap ſome Advantage that we propoſe to our ſelves thereby, or to advance our ſelves in Honour, Knowledg or Virtue, or laſtly to enjoy ſome Pleaſure and Delight that we could not without them: Nevertheleſs the various Temperaments of our Bodies, as alſo our different Educations and Imployments, are the occaſion that one Man is addicted to purſue his wilful Deſires in all things, without any regard to Reaſon or Juſtice, while another makes it his buſineſs to bridle in his Luſts, and to govern himſelf and all his Actions by the Rules of Reaſon and Equity. 'Tis likewiſe evident that one man lives on the Income of his Eſtate, while another maintains himſelf by his Knowledg and by the Labour of his Brains, an Eſtate that no man can take from him: and that the one has need

of

of a great deal to ſupport him, the other but of a little.

'Tis alſo certain that the one lives in Peace and Quiet on his own Revenue, and that the other muſt get his living by great Labour, and continual Care and Thinking. And we daily ſee that the one imploys his whole Thoughts how to enjoy more Delight and Pleaſure, while the other aims at nothing more than how to increaſe his Gains and Eſtate. 'Tis likewiſe true that the one governs his whole Life according to certain Maxims that he has fixt to himſelf, and that the other, who has preſcrib'd to himſelf no certain Rules of Life, governs himſelf according to the Inclinations of the Company that he finds himſelf in.

Beſides, the Conditions of men are very different in other things: One Man is ſingle, and has none to pleaſe and take care of but himſelf; another has a Wife and Children, whom he is bound to pleaſe and provide for, and to give them the Example of a good Life. And forasmuch as there is an infinite number of other differences and diſtinctions in the Humours and Inclinations of Men, we will only ſay, that one loves Quiet and to keep at home, while another places his whole Delight in Hawking, Hunting, going to the War, or to Sea, travelling into foreign Countries, and the like; and that notwithſtanding theſe different Affections, they all agree in this, that each man loves and praiſes whatever is his own, but hates, contemns and blames the contrary to it.

So that whenever a Man, who lives in Peace and Quiet, and ſtands in need but of a little, expects to gain ſome Profit from a Man who

mak

makes a greater buſtle in the World than himſelf, or from one that has more, and therefore wants more; he is therein commonly ſo deceiv'd, that on the contrary he almoſt always comes by the worſt on't, if he contract any Acquaintance or Friendſhip with him.

This being the Nature of Mankind, 'tis eaſy to perceive why we court the Converſation and Friendſhip of others, and to what end others ſeek after ours: which being well obſerv'd, we may ſoon diſcover, that in caſe both Parties, that is, the Wooer as well as the Wooed, aim at one and the ſame thing; and that there be more likelihood of attaining that end by their Converſation with one another, with greater eaſe than each of them apart could expect it; they will then continue their Friendſhip as long as poſſible, for that they ſtand in need of the Aid and Aſſiſtance of one another. But on the contrary, when both the Wooer and the Wooed have different ends in view; and that one of them ſeeks after Knowledg and Virtue, the other after nothing but the Delights of the Body; one of them, to imploy his Time and Eſtate in the purſuit of his luſtful Deſires, the other to grow in Virtue, and increaſe his Store; ſuch Friendſhip will be prejudicial to one of the two, if not to both of them, and cannot laſt long; for which reaſon it ought not to have been made at all. For 'tis beyond all diſpute that no men have the ſame ends in view, but thoſe who have the ſame Affections and Deſires: and therefore to deſire, or not to deſire the ſame thing, is the ſtrongeſt tie of Friendſhip; the Truth whereof is confirm'd by this Saying of the *Latins*: *Idem velle*,

velle, idem nolle, ea demum firma Amicitia eſt.

Having ſaid this in general, it will now be expected that we ſhould come nearer to the Intent of our Fable, which chiefly teaches us three ſeveral things. Firſt, that whenever a vitious and luſtful man deſires the Friendſhip and Converſation of a virtuous and temperate Man, and is admitted into it, the Vices of the former will ſully the Reputation of the latter, and be a great Diſhonour to him: An honeſt Man therefore ought carefully to avoid the Friendſhip and Converſation of ſuch Men; as our Clothier abſolutely refus'd to enter into any Fellowſhip with the Collier.

The ſecond Leſſon which our Fable gives us is, That a Rich Man, who lives in an ill-conſtituted Republick, where the Taxes run very high, muſt not liſten to the Perſwaſions of men of low Fortunes, tho wiſe and virtuous, when they advise him to retire from his native Country, and go ſettle himſelf in the Dominions of a King or Prince, where they aſſure him that he will live more at eaſe, and to the greater advantage both of himſelf and Family: for it commonly happens, that in Monarchical Governments ſuch a man is ſoon taken notice of, and his Riches coming once to be diſcover'd, the King or Prince of the Country, or at leaſt his Courtiers and Favorites, will not fail to lay a Snare for him, that they may have a pretence of taking away his Life, and ſeizing his Eſtate to their own uſe; nor will it be in his power to make a timely Retreat, when he diſcovers the approaching Danger; eſpecially if, thinking to live at eaſe on his Revenue, he has laid out his Mony on a real

Eſta-

Eſtate in the Country, and ſo fix'd himſelf there. But, on the contrary, his poor Adviſers will live here unmoleſted: or at leaſt, when they foreſee the impending Storm, may timely eſcape from it, and retire out of the Land. Thus our fat Gooſe was taken, ſtript of her Feathers, and kill'd by the Fowler, e'er ſhe could riſe upon the Wing: but the Crane, being lean and always prepar'd for flight, flew away in time, and eſcap'd from him.

The third Inſtruction that we find in this Fable is, That men, who are wont to lead a temperate and ſober Life, ought never to be prevail'd upon, by luſtful and luxurious Perſons, to go into diſhoneſt Houſes, or ill Companies, in hopes of meeting there with any innocent Diverſion: for they will certainly be diſappointed therein; and their diſorderly Companions, who have no Honour to loſe, and who are wont to follow the bent of their Luſts, will not be able to contain themſelves, but will fly out into all manner of Intemperance; and if they ſuſpect that their Debauch is taken wind, and that the Magiſtrates are at the door to ſurprize them in it, they always find means to make their eſcape, while their innocent Companions are taken, to the eternal Ruin of their good Name, and are forc'd to pay for all. Thus our laſcivious and intemperate Fly, who during the foreſt, made her eſcape, and left the other Louſe to periſh in the Snare into which ſhe had drawn her.

FABLE XX.

The Serpent, *a* Peaſant, *and* a Brood-Hen.

WHen the Serpent was firſt created, he knew not, nor Men neither, that his Sting was venomous and mortal to them; they all therefore trod upon him wherever they met him, not thinking that he could do them any hurt. At length, not able to bear it any longer, he complain'd to *Jupiter* of it, who anſwer'd him thus: If thou hadſt ſtung the firſt Man that trod upon thee, thou wouldſt have remain'd untouch'd by all the others. Reflecting on theſe words of the God, he darted out his Sting at all that came near him; from whence Men learn'd his Nature, and from that time carefully avoided him. It happen'd after this, that a certain Peaſant, who had not heard of the dangerouſneſs of the Serpent, found him lying ſtretch'd out in the Snow, as if he had been dead: and indeed he was ſo benumb'd with Cold, that he could not move nor creep to his Hole, much leſs go in ſearch of Food for his Support, inſomuch that he ſeem'd

be juſt ready to periſh. The good-natur'd Peaſant took pity of his Condition, and, taking him up, carry'd him to his own Houſe, and laid him by the Fire, which ſoon brought him to himſelf. Then he began to hiſs, and riſing upon his Tail, ſhot out his forky Tongue, and was preparing to aſſault the Peaſant; who being aware of him, inſtantly ſnatch'd an Ax, crying out, Ungrateful Beaſt! doſt thou deſign to kill me, who have preſerv'd thy Life, and from whom thou haſt receiv'd ſeveral other Favours? 'Tis then time to look to my ſelf. Having ſaid this, he cut him into three pieces: So that the Earth would have been freed from that Race of Beaſts, had not that Serpent before that time laid ſome Eggs, which a Hen, chancing to find, and taking them for Hen-Eggs, partly to increaſe her own Brood, and partly out of pity that Eggs that ſeem'd ſo fine might not be loſt, or come to nothing, brought to her own Neſt, and brooded them with care. Now the Peaſant, obſerving what the Hen had done, ſaid thus to her: Be not ſo fooliſh, nay, more fooliſh than I have been, who ſav'd the Serpent's life by cheriſhing him by my Fire-ſide, as if he had been in my Boſom: yet I had no ſooner brought him to himſelf, but he would have kill'd me for my pains, if I had not prevented him by killing him firſt, which

you could never have done, for that you ha
no Weapons, or if you had, you know n
how to handle them. Now I certain
know that you are ſitting on the Eggs
that very Serpent; I therefore adviſe you
defence of your own Life to ſeparate th
from your own, and throw them out
your Neſt: for otherwiſe you will prod
as many Enemies to deſtroy you. But
improvident Hen told the Peaſant, that
could not believe that ſuch a Beaſt as
Serpent could produce Eggs ſo like thoſe
Hens: And therefore ſhe continu'd to br
them, till at length the Serpents were hatc
and being grown up, kill'd the poor H
their ſecond Mother.

EXPLICATION.

BY the *Serpent* the Sages underſtoo
wily Villain.

By a *Peaſant* a good-natur'd Man, of com
Underſtanding.

By the *Brood-Hen*, a Man of little S
and too good-natur'd, and eaſy.

THE Inward deſire which Men have o
ing good to others, only on acc
of the common Condition of Mankind,
which is call'd Love to our Neighbou
a particular Gift that God has infus'd into
and the Inclination that we find in us to

ur Neighbours, when we ſee them fallen into
ny Misfortunes; and to redeem them out of
hem, is call'd Compaſſion or Charity: which
ho it be truly the moſt Noble and praiſe-wor-
y Paſſion whereof the Hearts of men are ca-
able, in that it renders us in ſome meaſure
ke unto God, in whom nothing is more emi-
ent and conſpicuous than his Infinite Mercy
d Compaſſion to Man; muſt nevertheleſs in
any occaſions be made uſe of with great
are and Circumſpection: for if that Virtue be
nprudently apply'd, it changes into a great Vice,
d tends to the prejudice and ruin of the Be-
factor as well as of the Perſon who re-
ives the Benefit, and of many other Innocent
en: Nay, it may ſometimes ſo happen, that
may occaſion the Deſtruction of our whole
ative Country.

For, tho our Charity and Compaſſion to o-
ers can reach only ſo far and no farther, than
be beneficial and helpful to them in this
e, by ſupplying them with means to increaſe
Knowledg, Wealth and Power: Neverthe-
s we cannot by our Compaſſion to them, in-
re them with a Will to make uſe of that
owledg, Wealth, and Power, to the Ad-
ntage of their Benefactors, of themſelves,
of other Men. And if the Compaſſion we
w to others happen to light on Men who in
appearance can and will employ their Lives,
ich they owe to us, as well as the Knowledg,
alth and Strength, that our Kindneſs has
fer'd upon them, to the Deſtruction of their
efactors as well as of others, nay, to the
n of the whole Country; thoſe Benefits,

tho they were design'd only to relieve poor and unfortunate Men, deserve not then the Name of Compassion and Charity, but ought to be call'd a great Cruelty, committed against ourselves, against our Neighbours, and even against our whole Native Country.

But some Men know not their own Strength, nor how capable they are of doing Mischief to others, and are therefore derided for their Ignorance, and impos'd upon themselves, till they come to discover their own Abilities, and the Power they have of doing harm to other Men; and then, like the Serpent in our Fable, they endeavour to sting all that come near them, even their greatest Benefactors. And it often happens that Men are so imprudent, as to shew most Compassion to Men, who by reason of their ill Lives, and wicked Inclinations, deserve to be thrown yet lower than they are, nay, even to the lowest degree of Misery, and to groan under their well-deserved Afflictions unpity'd, and without relief.

Nay more, we often see, that Men persevere in their mistaken Charity, tho the unworthy Objects of it persist in their disorderly Lives, and that their Compassion towards them continues for the most part till they come to discover that those Men are contriving the Ruin of their Benefactors, or to take away their Lives: But then they withhold their Favours, and as much as in them lies deprive those ungrateful Wretches of the Power of doing hurt either to themselves or others. Thus the Peasant in our Fable tho he knew the Serpent to be a worthless Beast shew'd him nevertheless the greatest Marks of

Compas-

Compaſſion, till he diſcover'd him to have a Deſign upon his own Perſon, and then he made him pay for his Ingratitude with his Life.

Thus we ſee that many men, out of a miſtaken Charity, give Alms to ſupport others, who by their way of Living truly ſhew, that they intend for the future, without taking any care for a Livelihood, to be maintain'd by the Charity of their well-meaning Benefactors, and to ſpend their Days in Gaming, Curſing, Swearing, Drunkenneſs, and all manner of Debauchery, with other Beggars like themſelves: And theſe are they who in all Commotions and Diſturbances of their Country are generally the firſt that raiſe Tumults and Uproars, in hopes of having an Opportunity to plunder the Houſes of their Benefactors. Many Inſtances of this were ſeen in the Year 1672, in moſt of the Towns of *Holland*, particularly at *Rotterdam*, where a Woman, who receiv'd a weekly Alms from the Wife of the Burgermaſter *Van der Aa*, was the moſt forward in procuring the Houſe where her Benefactreſs and her Husband liv'd to be plunder'd. So that all Perſons who give Alms to thoſe wilful Beggars, may truly be compar'd to the Brood-Hen in our Fable, who brooded thoſe Eggs, whoſe Young, when hatch'd, would be ſure with the firſt Opportunity to ſting their Mother to death.

But particularly may be compar'd to this Brood-Hen, all thoſe ignorant and unthinking Inhabitants, or the common People of Countries and Cities, who out of a miſtaken Compaſſion and perverſe Affection to one or more of their Fellow-Inhabitants, advance him or them to ſo high a

Poſt in the Government, depoſing in the mean while their lawful Rulers, that by virtue of that Greatneſs and Power, they come to be in a condition of trampling under foot their chief Benefactors, and, according to the common Nature of Men, maintain and ſupport themſelves in their Authority, by the labour, and at the expence of the Eſtates and Lives of thoſe that confer'd it on them.

Examples of this are frequent in the *Greek* and *Roman* Hiſtories; but, that we may not be too tedious, we will produce but one out of each.

Piſiſtratus having gain'd the Hearts of all the Common People in *Athens*, the wiſe *Solon* advis'd his Fellow-Citizens not to warm and cheriſh in their Boſoms that Serpent, who would certainly ſting them to death: but they rejected his Counſel; and when the ſame *Piſiſtratus*, having firſt wounded himſelf on purpoſe, came without the Gates of *Athens*, and pretended that ſome diſaffected Citizens had made an Attempt upon his Life, and intended to murder him; the meaner ſort of the Inhabitants, who were wholly in his Intereſt, appointed him a Life-Guard for his Safety, by means whereof he made himſelf Maſter of the Republick, and continu'd ſo for three years, when moſt of thoſe unthinking and deluded Citizens, ſeeing the Error they had committed, join'd themſelves with *Megacles* and *Lycurgus*, and drove him out of *Athens*. However after he had wander'd up and down in Exile, for the ſpace of eight Years, thoſe two Citizens happen'd to diſagree between themſelves; and *Megacles* call'd him back again into *Athens*, from whence he was ſoon after driven away a ſecond time

time: till at length, by means of a ſmall Army that he had pick'd up, and by the aſſiſtance of ſome of the *Athenian* Populace, his Adherents, he defeated the Forces of the true Lovers of their Country's Liberty, and from that time rul'd as abſolute Lord over all the Inhabitants, without any diſtinction.

When *Julius Cæſar*, that baſe and prodigal Tyrant and Uſurper, was bravely, and in full Senate, kill'd by the moſt worthy Senators, *Brutus*, *Caſſius* and others, for that he deſign'd and endeavour'd to enſlave the Republick of *Rome*; ſome of the meaner and moſt vicious Citizens were ſo perverſly compaſſionate and diſſatisfied at his Death, that many of the wiſeſt and moſt virtuous, and among them *Brutus* and *Caſſius* themſelves, to whoſe Honour they ought to have erected Statues of Gold, were forc'd to leave the City: And *Octavianus Auguſtus*, the dead Tyrant's adopted, and his Siſter's own Son, who was but 17 years of Age, was, out of a miſtaken pity and Compaſſion of many of the common Citizens, and particularly by the Conduct of *Cicero*, ſo brooded, cheriſh'd and brought up, that increaſing in Strength and Power, he caus'd to be put to death all the eminent and rich Citizens, and among them *Cicero* himſelf: and thus made himſelf Lord of the Republick.

Now what has happen'd of the like nature in our own Country, as well in the former Age as this, is needleſs here to relate, for that it is known to every man. But if the Reader call it not to mind, let him conſult the Hiſtories of thoſe Times, and he will eaſily diſcover it, unleſs he be born a Fool and Blind, and conſequently

ly

ly paſt the help of Human Aid, nay, even o
Miracles themſelves: for, as the *Italians* ſay ver
well, *Chi naſce pazzo, o cieco, non guariſce ma*
He that is born a Fool or Blind, can never b
cur'd.

The proper Deſign therefore of this Fable i
to let us ſee that we ought not to confer an
Benefits, nor to ſhew any Compaſſion to men
who have the Power, and by conſequence th
Will, of imploying thoſe Benefits and that Com
paſſion to their own advantage, and to the mak
ing themſelves Great; but to the prejudice o
their Benefactors, and of their native Country
nay, ſometimes of their own ſelves likewiſe.

FABLE XXI.

The Man *and the* Wood.

A Certain Man came into a Wood, an
told the Trees, that they grew ſo thic
together, that they hinder'd the Growth
one another; and that if they had any r
gard to their own Welfare, they ought
let him cut down a Bough to make a Hand
to his Hatchet, to the end that he migh
with greater Eaſe, prune them as they ough
to be prun'd, that being the only means
make them grow higher, and in great
Beauty and Order; and by conſequence
bri

bring them to a better and more happy Condition, than that in which they now liv'd. The Trees believ'd him, and gave him leave to do as he desired: But he had no sooner got a Handle to his Ax, and put it in order, when he fell to making use of it to his own advantage, and not to that of the Trees, first cutting down the biggest, that were fit for Timber, and when the Winter came on, the Under-wood that was proper for fuel. Thus he rang'd about the Wood at will, cutting and mangling wherever he thought fit; nor could the Trees, who were helpless and unarm'd, resist him: So that they too late perceiv'd their Error, in having given leave to a Man frail and mortal, and consequently false and perfidious, upon any terms, tho never so solemnly promis'd and sworn to, to make a Helve to his Hatchet, that he might the more conveniently use it, as he thought fit.

EXPLICATION.

THE Sages understood by the *Man* in this Fable, a Man of Condition and Quality.

By a *Tree* in particular, a Man of low Condition.

By the *Wood* in general, a Free Republick.

By *Him who had the Ax without a Handle*, a General who has no power to command the Troops, but only from time to time, as the Republick thinks fit.

By

By the *Handle to the Ax*, the Power which such a General obtains, of calling the Army together whenever he thinks it convenient for the Service and Defence of the Commonwealth, and who always may, and often does make use of that Power to oppreſs thoſe whom he ought to protect.

ALL Men love themſelves better than they do others. And tho when, either ask'd or unask'd, they give Counſel to other men, they always ſeem to deſign more the advantage of the Perſons to whom they give the Advice, than their own; yet on the contrary, they are always found to be indeed more deſirous to advance their own private Intereſt, than that of others. The Perſons advis'd therefore ought not only well to conſider, whether the Advice given them will certainly tend to their advantage, but alſo if it be impoſſible for the Adviſer to procure to himſelf thereby any private Advantage to the prejudice of the Perſon advis'd: and if he find that he may, he ought always then to ſuſpect his Counſel; eſpecially when a man, unrequeſted, comes of his own accord to give his Advice and with great earneſtneſs urges the Obſervance of it: But above all ought we to be jealous of the Advice that is given us upon Promiſes and Vows on the part of the Adviſer, that he thereby aims at nothing but our own advantage, chiefly if by following his Advice, we put it out of our power to replace our ſelves in the ſame condition in which we were before.

Particularly we ought to be cautious, how we follow the Advice that our Superiors give us unask

unask'd and out of their own Motion, if we find that they desire any thing of us, that for the future will render us rather weaker than stronger, and themselves certainly of greater strength than they had before: for, when such an Adviser has obtain'd his end, he generally seeks only his own Advantage, and no longer that of the Party advis'd; who thus is wont first to be betray'd, and then certainly compell'd to do, or not to do, and to suffer whatever the Adviser requires of him.

This we daily see in our Conversation with others; and the *Greek* and *Latin* Historians teach us, that of old some Republicks suffer'd themselves to be prevail'd upon to grant a Life-guard to some one of the Chief Inhabitants, for the Security of his own Person and for the Service of the Commonwealth, and that he made an ill use of that Power, and by means thereof imprison'd and put to death those very Persons who intrusted him therewith, and at whose Expence his Life-Guard was paid and maintain'd. We likewise farther read in the same Historians, that the Republicks, who so limited the Power of their Generals, that they could not command their Armies to act, but according to the Orders of the Republicks themselves, and who kept in their own hands the Power of raising and disbanding their Troops, and of appointing and breaking the Officers, were never inslav'd by those Generals, nor ever fell a Prey to any foreign Force. And that, on the contrary, almost all the Republicks, who gave a full Authority to their Generals to imploy the Troops as they thought fit for the Security and Defence of the

Common-

Commonwealth againſt their Enemies, to put in and turn out the Officers, and to raiſe and diſband the Forces, have been compell'd to ſee that thoſe Generals have imploy'd their Troops to make themſelves Tyrants over the Free Republick, and to enſlave all the Inhabitants thereof.

What the Antients therefore properly intended to repreſent to us by this Fable is, That whenever a Republick has given ſo great an Authority to their General, as to act with the Army under his Command, as he himſelf ſhall think fit, ſuch a Republick and all its Inhabitants are thereby ruin'd and deſtroy'd.

FABLE XXII.

A City, *and the ſeveral* Companies *of* Tradeſmen.

ONce upon a time it was judg'd convenient to wall in a certain open City, and all the Inhabitants were ſummon'd to meet together, each in his particular Company, to conſult concerning it. Now it happen'd that their Opinions were found to be very different. For the Gardiners, who live by digging, ſaid that Earthen Walls were beſt: But the Maſons were of opinion that the Enemies would eaſily be able to climb

climb over them, and that therefore the Place ought to be ſecur'd with a Wall of Stone. The Carpenters were for neither of the two, pretending that they would be too chargeable, and that the City was not able to bear the Expence thereof; for which reaſon, ſaid they, 'twill be beſt to encloſe it with Planks of ſmall value, which might be ſet up or taken down at any time with little labour, which they offer'd to undertake for a moderate Reward, and ſo to ſecure the Town from all unexpected Attempts of their Enemies. The Glaſiers were contented that the Walls ſhould be either of Wood or Stone, provided they order'd Glaſs Windows to be made in them, that they might diſcover the Enemies Approaches, and how they meant to attack them. The Smiths join'd in opinion with the Glaſiers, but ſaid, it would be neceſſary to have Iron Bars to the Windows, to keep the Enemy from breaking in at them. The Merchants and Men of Eſtates thought that the Dirt and Filth of the Town, if it were thrown up round it, and well ram'd together, would make a Wall good enough, meaning thereby to exempt themſelves from paying any new Taxes, which always lie heavieſt on thoſe Sorts of men. The Vintners and the Brewers were of the ſame Advice, for that their Lees and their Grains would ſerve to increaſe the

thickneſs of the Walls: but all the other Companies oppos'd it, and gave for reaſon, That their Town would thus be expos'd to the Mercy of Hogs, who would eaſily be able to grub a Breach in their Walls at any time. Thus they ſpent their time in idle and uſeleſs Debates, and came to no Reſolution whatſoever.

EXPLICATION.

THE the Words of this Fable are all us'd in their proper Senſe, and therefore require no Explication.

ALL Countries and Cities, that are govern'd not according to the Will of one Man only but by certain Laws made by ſeveral men in whom the Legiſlative Authority is veſted, have and enjoy certain Privileges, which they endeavour to maintain and aſſert with their utmoſt Power and Care. On the other hand, in all free Countries and Cities all the Inhabitants must of neceſſity pay certain publick Taxes, which they never fail to put in ballance and weigh against their own private Intereſts. And for as much as, by reaſon of the Love which we bear to our ſelves, an Ounce of private Advantage or Damage weighs more than a hundred Weight of that of the Publick, we ſeldom ſee any man ſo truly virtuous and honourable, as to eaſe the Publick of any part of its Burden, by laying it on his own Shoulders. And this is the reaſon that

he Affairs of the Publick ought never to be reated of and determin'd by any particular So-eties of men, but by a General Aſſembly of the hole Country, where each particular Member, ot being able to promote his own Intereſt to e prejudice of the Publick, will in all appear-ce be inclin'd to vote for the advantage of it. ow when a Town is prudently divided into ſe-ral Wards, inſtead of ſeveral Companies, and man admitted to have a Vote in each Ward, t they who muſt bear a part in the Publick Ex-nce, 'tis certain that each Member of thoſe ards will, to the beſt of his knowledg, give Vote for the Intereſt and Advantage of the wn in genera', nor can he do otherwiſe but t of Ignorance only: From whence it follows, t it is always better for Cities to be govern'd the Advice of the Wards, than of the ſeve-Companies of the Tradeſmen; who ought er to meet, nor conſult of any thing foreign their own Buſineſs and Trade. For each mpany in particular, when they meet to con-r and give their Opinions of publick Affairs, always have chiefly in view the Intereſt of r own Guild, and have no regard to the pub-Welfare, any further than it conduces to r own. Beſides, as the Intereſts of each mpany muſt needs be different, there will from nce proceed ſuch a diverſity of Opinions, as produce nothing but Confuſion, and by con-ence a total Neglect of the Publick Good; e daily ſee in thoſe Towns that are govern'd he Companies of their ſeveral Trades.

o conclude, the true Deſign of this Fable is new us, that each Guild in particular is al-

ways endeavouring to impoſe upon the oth
Common Inhabitants; and that all of them in g
neral, being altogether uſeleſs and prejudicial
the Government of a City, ought in all ſuch
are well conſtituted, to be wholly excluded fro
having any ſhare in the Government thereof:
alſo that all wiſe and prudent Magiſtrates a
Governours ought to ſuſpect and reject all th
Advices and Propoſals, as tending only to th
own Intereſt, and to the prejudice of the P
lick. In like manner as we ſee in this Fable, t
none of the Companies obtain'd their ends,
all things were left undone and in confuſion,
Town remaining unfortified and open as befo

Fable XXIII.

The Cat *and the* Cock.

A Cat, pretending to be touch'd in
Conſcience for her former Sins,
out, that, for the future, ſhe would l
retir'd and holy Life, kill no Beaſts wh
ever, but abſtain from Fiſh and Fleſh,
eat nothing but Corn, Roots and Fruit:
this means ſhe got admittance amon
Poultry, and had ſome ſort of Inſpecti
ver them. Now a Cock, who believ'd
to be truly penitent, fell into her po
But ſhe, tho ſhe had a longing mind

him, was loth nevertheleſs to loſe her Reputation of Sanctity, and therefore, deſirous to kill him under a ſhew of Holineſs, ſaid thus to him: Thou inceſtuous Rogue, who, contrary to the Laws of God and Nature, ſatisfieſt thy filthy Luſts with Mother, Siſter, and Daughter, without any diſtinction; know that thou deſerv'ſt to be puniſh'd with Death for ſo doing, as an Example to others, for that ſo crying a Sin is no longer allow'd of, even among the Beaſts. To which the Cook anſwer'd, That the Hens, by his often feathering them, laid more Eggs than otherwiſe they would do, and therefore were more ſerviceable to Men, who fed them for no other reaſon, than to enable both him and them to do as they did. Having thus acquitted himſelf of this Charge, the Cat accus'd him the ſecond time, for that he, by his continual Crowing, diſturb'd Men in their Reſt a nights, and therefore juſtly deſerv'd to die: But the Cock excuſing himſelf again, reply'd, That Men were particularly kind to him, and fed him becauſe, by his crowing he gave them notice both by day and by night how the time paſs'd away, and like a Prophet foretold to them the change of Weather; inſomuch that they govern'd themſelves in their Sleeping, Waking and Labour, according to his Inſtructions. The Cat, finding that he had

ſo well clear'd himſelf from what ſhe ha
laid to his Charge, that ſhe could have n
pretence to eat him under a ſhew of Hol
neſs, kill'd him nevertheleſs, and ſaid, Be
how it will, and be thou what thou wilt,
will not go ſleep with an empty Belly.

EXPLICATION.

BY the *Cat* the Antients underſtood a M
who pretends outwardly to be civil, frie
ly and mild, that ſo he may get into ſome co
derable Imployment, and thus have a fairer O
portunity of committing Villanies to his o
advantage.

By the *Cock*, a harmleſs Man, who is decei
by that ſhew of Probity.

ALL men find an inward Satisfaction
Joy, when, following the Dictates of R
ſon and Virtue, they do good; and an inw
Sorrow and Diſcontent, when, tranſported
their Paſſions, they do amiſs: and feel t
Effects, whenever they call to mind that t
have done either of the two. Beſides, t
love themſelves ſo well, that they deſire,
all men ſhould think and ſpeak well of them
well in their Life-time, as after their De
So that the moſt effectual means to excite m
do good, and to deter them from doing i
to awaken in them a ſtrong Deſire and fix'd
ſolution to preſerve a good Conſcience, as
to render them greedy of Honour, and carei
fu

falling into Shame. And whenever we find that men, in all occaſions, are led away in the purſuit of their own Luſts and Pleaſures; and that neither Conſcience nor Honour can prevail with them to do good, nor the fear of Ignominy and Shame deter and prevent 'em from doing Miſchief to others; thoſe men are juſtly look'd upon to be Villains, and are ſo ſhun'd and avoided by other men, that at length, tho they ſeek many Opportunities of injuring others, as with delight they were wont to do, they will not be able to find any.

Yet 'tis not this, but a far more dangerous ſort of men that is repreſented to us in this Fable; namely thoſe, whom neither Avarice, Deſire of Honour, nor dread of Shame can excite to good Actions, and deter from bad, but who having gain'd a good Reputation on account of their pretended Virtue and Godlineſs, make uſe of that Cover to ſatiate their Covetouſneſs, Ambition and ſenſual Luſts. And whereas ſuch men abuſe and make an ill uſe of thoſe ſound and wholeſom means that are wont to excite men to Virtue, and deter them from Vice, that they may with greater eaſe purſue their ſhameful Luſts, and injure others; and whereas by ſo doing their Crimes become more heinous both againſt God and Men, they for that reaſon truly deſerve to be eſteem'd the worſt of men.

For theſe are thoſe hypocritical Phariſees, who ſay their Prayers in the Market-place, who ſee the Mote in the Eye of another, but perceive not the Beam that is in their own, who pay Tithes of their Annis and Cummin; while they devour Camels, and neglect the more important

portant Precepts of the Law, purſuing their filthy Luſts and ambitious Deſires, and robbing the Widows and the Orphans of their Honour, their Eſtates, and their Lives. For which reaſon more Woes are pronounc'd againſt them in the Holy Scripture than againſt any other ſort of Men.

Theſe are thoſe Spiritual Teachers, who, to make themſelves Great in the World, under a ſhew of Zeal for the Glory of God, and to promote the Intereſt of the Holy Church, cut off from her Communion, and deliver over unto Satan, baniſh from their native Country, or put to death all ſuch as will not honour and be obedient to them, or who differ in Opinions from them in things relating to the Being or Worſhip of God, tho' they are men of innocent and irreproachable Lives.

Theſe are thoſe Politicians, who, to procure and gain over to themſelves a ſtrong Faction in a Free Republick, that ſo they may be the better able to oppreſs and deſtroy the Common Liberty, are continually buzzing in the ears of the People, that their ſole Deſign is to protect and increaſe the Freedom and Welfare of their Country, to obſerve themſelves, and cauſe to be obſerv'd by others, all the old Cuſtoms, Laws and Privileges; and who under that ſpecious pretence find means to take to themſelves, or to confer on their factious Adherents, all the Offices and Imployments that from time to time become vacant in the Commonwealth, to the prejudice of thoſe honeſt Inhabitants, to whom they of right belong, and who beſides aſſume to themſelves the Po-

er of interpreting the Laws to their own advantage. These lastly are those Politicians, who, when they can no longer invent a fair pretence to inslave the Republick, at length throw off the Mask, and play the bare-fac'd Tyrant, in basely causing to be murder'd those worthy Patriots, who bravely dare to stand up and exert themselves in defence of their Country's Liberty; when they cannot find a pretence of putting them to death on colour of being guilty of High Treason against the State. In a word, these men are like the hypocritical Cat in our Fable, who would willingly have condemn'd, put to death, and eaten up the Cock, under a shew of Godliness and Equity; but finding none to do so, for that the Cock was truly innocent, and a holy Prophet besides, kill'd him nevertheless, and devour'd him.

FABLE XXIV.

The Mice *and the* Cat.

A Cat who had kill'd many Mice, found that at length, to avoid falling into her Clutches, they kept close in their Holes: She therefore, to intice them out, pretended to be dead; but they soon perceiv'd the Cheat, and call'd out to her, Tho you were hanging upon like a Bag, and that we saw only your Skin, we would

not truſt you, nor come any nearer you than we do. Upon this ſhe took another Courſe, and ſwore moſt devoutly that ſhe would do Penance for her many Murders, and never more eat either Fiſh or Fleſh. To this end ſhe put on a religious Habit, mew'd in a pitiful manner, and with a Countenance full of Sorrow march'd ſlowly along, ſtill keeping her Eyes demurely fixed upon the Ground. The Mice obſerv'd her Behaviour, and hearing beſides that all the other Beaſts had a great opinion of her Sanctity, thought good to chuſe her for their Chief, and at the ſame time took an Oath of Fidelity to her; while ſhe, on her part, ſolemnly ſwore to them, that ſhe never more would eat any of their Fleſh, and alſo to protect them to the beſt of her power against any foreign Violence. By this means ſhe got admittance into their Holes, where the poor deluded Mice ſoon diſcover'd, that ſhe firſt began to eat them in private, then openly; and that under a ſhew of Juſtice as if they had deſerv'd to be puniſh'd, ſhe devour'd the largeſt, fatteſt, and moſt fleſhy Mice of them all. Upon this, thoſe that remain'd alive fled from her, and hid themſelves in other Holes, where they fortify themſelves, and liv'd ſecure from her Cruelty. At length they came to this Reſolution, That to the end they might live

n greater Pleaſure, and be able to go out f their Holes to ſeek their Food in more afety, it would be abſolutely neceſſary to ut a Bell about her Neck, that ſo they night have notice when ſhe was coming to all upon them. But none of them all was o bold as to dare attempt the doing it. So hat they were compell'd to live moſtly in heir Holes, feeding themſelves with hopes, hat the Cat would not live long, and that fter her Death they ſhould recover their ormer Liberty.

EXPLICATION.

BY the *Cat* the Antients repreſented to us a falſe, diſſembling and cruel Man, who bears he Sovereign Sway over others.

By the *Mice*, wiſe and prudent Men, who ne- er injure others.

MEN are generally ſo deſirous to be well thought of, and eſteem'd by others, that ey rather chuſe to obtain their ends with Ho- our, than diſhonourably and with ſhame: Inſo- uch that when they can compaſs their Deſigns walking in the Paths of Honour, they never ander aſtray in thoſe of Ignominy and Diſ- race. And tho it be never honourable, but ways ſhameful to commit ill Actions, yet a- ong the ill Actions that Men commit, this diffe- ence may be obſerv'd, that one and the ſame Action

Action is more or less ignominious, as the Persons who act it are more or less ignorant, imprudent, hypocritical or false. Now when a man obtains what he desires in spite of the Opposition of others, he thereby proves himself to be superior in Strength to those who oppos'd his Will: and on the other hand, when a man compasses his Designs by Deceit and Fraud, he does indeed shew himself to be more crafty and cunning than those with whom he had to do; but at the same time betrays his Weakness and want of Power. Nor is it less honourable to be strong and brave, than shameful to be weak and cowardly: and therefore men rather chuse to make use of Strength than Fraud, when either of the two will probably and with equal certainty bring them to the accomplishment of their Designs; and seldom or never imploy the latter till the first has fail'd them.

Moreover, all Deceit consists either in the Words or Actions of Men: And whereas Actions are not so evidently demonstrative as Words. Men seem not to cheat so grosly and shamefully by their Actions as by their Words; and therefore a trickish Action is less dishonourable than a Lie. Now men may dissemble and lie either under colour of human Frailty, or of uncommon Virtue and Godliness, and lastly by calling God to witness of their Truth and Sincerity, and subjecting themselves to his eternal Punishments: and 'tis evident that 'tis much less sinful and shameful to dissemble, or to tell a common Lie, than hypocritically to abuse Virtue it self, and the Love and Fear of God, where Mankind is govern'd and kept in aw, and

make uſe of them as a Cloke to our Villanies: for certainly none but the worſt and laſt of men can ever fall into that execrable Hypocriſy, with intent ſo to conceal and act their Villanies under the Name of Almighty God.

And for that we are inclin'd to judg of others according to what we know our ſelves to be, men who are wholly averſe from making uſe of Violence and Deceit to the prejudice of others, do not eaſily ſuſpect the like Treatment from others themſelves, and therefore are often deciv'd and impos'd upon by a common ſhew of ſincerity. But foraſmuch as this unhypocritical deceit is very common in the World, men of ordinary Prudence ſoon learn to be aware of it. And for that the moſt vicious and impious Hypocriſy, when made uſe of to prejudice and cheat others, ought to be, and is puniſh'd in all well-conſtituted Republicks, and by conſequence ſeldom happens to wiſe and virtuous men in their common Converſation; and it being far from their thoughts to make uſe of thoſe evil and wicked practices themſelves, they are commonly ſo deciv'd and cheated by it, that truſting too eaſily to thoſe Hypocrites, they are often thereby brought to irretrievable Ruin. This is the uſe of our Fable, where the Cat having firſt employ'd Violence, and then Deceit, to ſurprize and cheat the Mice, but both in vain, at length made uſe of Hypocriſy and ſolemn Oaths and promiſes, to which the Mice too eaſily gave credit, and giving up their Lives and Welfare into her hands, were chous'd and depriv'd of both.

Theſe are the Men, who, tho they behave themſelves as if they were the Light of the World,

World, and the Salt of the Earth, are never-
theleſs all Darkneſs within; and who, inſtead
of making other men better, lead them yet
more aſtray, till at length they bring them into
the Road, where both the Guides and thoſe they
lead, fall into eternal Perdition. Theſe are
thoſe Graves that outwardly ſeem ſtately and
magnificent, but contain within nothing but dead
Bones and Corruption. Theſe are thoſe Phari-
ſees, who abuſe all Piety and Godlineſs, and
whatever elſe is ordain'd of God to ſtir up Men
to walk ſtedfaſtly and without wavering in the
Paths of Truth and Virtue, where they will not
fail to find Eternal Happineſs, and make uſe of it
only as a Cloke to conceal their inward Villanies,
that ſo they may make themſelves great at the
Expence and endleſs Deſtruction of others. And
theſe therefore are the men who ſin againſt the
Holy Ghoſt, and whom neither Reaſon, Virtue,
nor the Love or Fear of God can reclaim, but
who continually go on in their Wickedneſs, and
encourage others to commit the like Offence
with themſelves, till at length, both they and
thoſe that follow their Example are loſt in eter-
nal Miſery.

FABLE

FABLE XXV.

The Land-Fowl *and the* Water-Fowl.

THE Inhabitants of a certain Country, that lay on the Sea, and that abounded likewiſe with many freſh Waters, could not protect their Land-Fowl, nor the Foreſts in which they built their Neſts, againſt the Aſſaults of the common Enemy, as well as their own, and thoſe of the Fowl that haunted on the Land, tho the ſame Inhabitants had nothing to live on but the Eggs of their Fowl, who in ill Years could not ſupply them with ſufficient Quantity for their Support. They therefore invited all the Water-Fowl to come and build their Neſts on the Land, promiſing them that they ſhould pay for their common Defence only an equal Proportion of Eggs with the Land-Fowl, and that they ſhould enjoy in the mean time all the ſame Liberties and Privileges that the Land-Fowl, who long had us'd the Country, enjoy'd. Allur'd by theſe fair Offers, and by the Situation of the Country and its many Marſhes, the Sea-fowl flock'd thither in great numbers, and found

found great ſtore of Food, as well in the Water as on Land: Inſomuch that they liv'd in greater plenty than the Fowl of the Country, who fed only on the Land, and therefore more and more of them came thither daily, and built their Neſts in the common Foreſt. Now tho not only the old Inhabitants, but alſo the old Fowl themſelves ſince the time that the others came to live among them, were better, and with leſs burdenſom Taxes protected againſt the common Enemy, and with greater eaſe got their Livelihood; nevertheleſs the Children of the old Fowl of the Country grew very diſſatisfy'd at the great Plenty the Water-Fowl liv'd in among them, as if they themſelves were the worſe for it: Inſomuch that they ſtirr'd up and eaſily prevail'd with the young Inhabitants of the Country to retrench the Liberties and Privileges, as well of the Water-Fowl that were there already, as of thoſe that ſhould come to dwell there for the future. Nay more, theſe young Inhabitants were ſo ſelfiſh and imprudent, as to make Statutes not only to their own advantage, but to the prejudice of all the Land and Water Fowl. For which reaſon ſcarce any more Water-Fowl came to live among them for the future, and many of thoſe that were there already retir'd into other Countries: So that thoſe that remain'd behind

were reduc'd to ſo ſmall a number, that they together with the Land-Fowl, being no longer able to ſupply what was neceſſary for their common Defence, were conquer'd by their Enemies: and thus the Water-Fowl that had been there for ſome time, as well as the few that were newly come, and the Inhabitants and Land-Fowl of the Country, were all taken, deſtroy'd, and brought to nothing.

EXPLICATION.

THE *Inhabitants* are the Rulers, and their Servants and Soldiers, who are all main-tain'd by Taxes paid by the Publick.

The *Land-Fowl* are the Inhabitants who live by Tillage or an Inland Trade.

The *Water-Fowl* are thoſe who live by Sea-faring and Traffick into foreign Countrys, moſt of whom are Foreigners and Strangers, or their Poſterity.

Eggs are the Publick Taxes, of which all muſt bear a part.

MEN are generally very diſſatisfy'd to ſee others increaſe in Power and Honour; eſpecially if they think them unworthy thereof, and that formerly they were only their Equals or Inferiours, and on a ſudden come to be grown over their head. But if ſuch Diſcontent proceed, and be kept alive and nouriſh'd only with theſe thoughts, that the Perſons who are ſo increas'd

creas'd in Honour and Power, have arriv'd there to by indirect means, and that they will in all appearance make use of their ill-gotten Authority to the prejudice of the common Inhabitants, our own selves, and of the State: and if besides the Person dissatisfy'd endeavour not by unlawful means to pull down and lessen the Greatness of such men; we are of opinion, that such Discontent and Envy is not much to be blam'd. For these are not those spiteful Wretches, whose Looks are grown livid and pale for Envy, who pine away with Grief at the Prosperity of others, and who are continually vexing and tormenting their thoughts to find out means to do mischief to such as are better than themselves. On the contrary, these are they, who reflecting on the just reasons they have to be jealous and discontented, and fully satisfy'd within that their Intentions are truly honourable, always comfort themselves with a good Conscience, even when their Designs miscarry. Whereas, on the other hand, men, who are discontented, for that others, who were either inferior or equal to them in Riches, Authority and Honour, have, but by no indirect means, got the strip of them, and who give not the least reason to fear that they will make an ill use of their new but well-acquir'd Riches, Authority and Honour, to the detriment of others, conceive that Envy and Discontent against them only out of a perverse Self-Love and mischievous Ambition, that, contrary to all Truth and Justice, makes them believe that they have lost as much themselves, as the others have gain'd.

Mon

Moreover, this hateful Paſſion, unlike the o-
ers, that take men only by fits, and leave
em ſoon, gives them no reſt nor quiet, but
nſtantly keeps their tormented thoughts im-
oy'd in ſearching means to pull down and de-
oy the Objects of their Envy: And this con-
ual agitation of Soul is the reaſon that
e envious Man is known by his Looks, which
me at length to be pale and wan, and tainted
th a livid hue, as we have hinted already.

But 'tis not ſingle men only who are infected
th this degenerous Paſſion: for we find whole
ces of Men and Nations intire, who are more
irous to diſturb and hinder the advancement
others, even to their own prejudice, than to
vance and promote themſelves by thoſe ho-
t Courſes which they have ſeen others take
ore them. From whence it happens, that
n in Countries, where the Natives themſelves
not ſubſiſt without the continual Reſort of
eigners, who come to live among them, they
nevertheleſs envious at the Proſperity of
ſe New-comers, and ſeek all means to hinder
thwart them in their Advancement. From
nce too it comes to paſs, that the Natives,
the New-comers themſelves, who by any
ticular Favour are imploy'd in the Service of
Republick, or who have a ſhare in any of
Companies that have a Charter, whereby
other Inhabitants are excluded from dealing
he ſame Merchandize, or in the direction of
m, or who are made free of any Trade, are
ays from time to time ſoliciting the Rulers of
Country, not to grant the like Freedoms and
ileges to any others: tho if they obtain their

Requeſts, they do not only diſcourage more Fo
reigners from coming to live among them, b
the whole Republick is in danger of being ruin
thereby: And the Inconvenience hereof, by re
ſon of the little Damage that each ſuch uni
Charter, Grant or Statute, cauſes in particul
is commonly not taken notice of, till things a
come to that paſs, that it is very difficult, if n
impoſſible to put a ſtop to them; and that t
whole Republick, like a Mountain long m
hollow and undermin'd, come at length
tumble down: And when it once begins to t
ter, 'tis not in the power of human Art
Strength, to prop it up, or prevent its Fall.

And God grant that the Governours of *H*
land, a Country which cannot ſubſiſt but by t
Advancement of Trade, and the Reſort of F
reigners, either from *Brabant*, *Flanders*, G
many, *Denmark*, *Norway*, *Sweden*, Spa
England, *France*, &c. may never be ſeduc
either by a miſtake of their own private In
reſts, or by the perverſe Envy of the old N
tives at the Welfare of thoſe who come over
us from thoſe Nations, to make Laws and S
tutes to diſhearten thoſe who are here alread
leave us, or to diſcourage others from coming
live among us, and whereby the Inhabitants in
neral will be render'd incapable to ſupport th
ſual and neceſſary Expences of the Governm
and our Republick be conſequently oblig'd to
under the Sovereignty of one, either na
or foreign Lord, who will deprive the l
ful Governors of theſe Provinces and Citie
all their Power and Imployments, put a ſto
the Welfare and Advancement as well of

Nat

9

Natives as Foreigners who have ſettled themſelves among us, and by that means deſtroy and bring to ruin this ſo flouriſhing a State.

To conclude, this Fable properly teaches us, That Rulers and Governors ought not to make any Laws and Statutes for their own private Intereſt and Advantage, and to the prejudice of the common Inhabitants: And alſo that the common People ought not to be envious at the Welfare and Proſperity of thoſe that live among them, whether Natives or Foreigners: And that tho the Natives of any Country or City are always envious at the good Succeſs of Newcomers and Foreigners, yet the Rulers ought not therefore to be ſeduc'd and prevail'd upon, under colour of a Grant or Charter, to be partial to any Guild or Company of men, or to make Laws and Statutes, that are not beneficial to the Publick in General, but only to ſome of the old Inhabitants, and prejudicial to the reſt, as well as to the new Inhabitants, that is, to all ſuch as have a fix'd Abode among us, and are willing to live with us without the Liberty and Freedom of Citizens, or being incorporated into a Company.

Fable XXVI.

The Fryars *and the* Tradeſman

SOme Fryars came to a Tradeſman, an gave him to underſtand, that they lov other Men, eſpecially all good Catholick ſo well, that, neglecting their own ſelve they imploy'd their whole Lives in the Se vice of the Layety: So that not working f themſelves, nor taking care to provide N ceſſaries for their Convent, it was reduc'd great Want and Miſery: and that therefo it was but juſt that the Tradeſman out his abundance, ſhould beſtow a ſmall Ch rity upon them. But he anſwer'd the that he could not believe what they h told him: for that Charity was wont begin at home, and they being ſtrong lu Fellows, and without Wives or Childre might eaſily, and with little Labour, wherewith to maintain and keep themſelv Upon which the Fryars repreſented to Tradeſman all their ſeveral Occupatio That ſome of them ſpent their time preaching, and exhorting good Catholi to walk in all Chriſtian Virtues: Some wri

writing learned Books againſt the Hereticks, and all the Enemies of the holy Mother Church: Some in Prayer and hearing Confeſſions, others in ſaying Maſs: All of them for the common Good of the Layety, as well of the Living as of the Dead. To which the Tradeſman anſwer'd, That, except ſaying Maſs, he did all thoſe things too; and nevertheleſs earn'd his Bread by labour, not only for himſelf, but for all his family: beſides, that he taught and inſtructed his Children, and took care to provide them with all things neceſſary. He concluded therefore by telling the Monks, that they, on pretence of loving others better than themſelves, and under colour of taking care of the general Good, plunder'd the ſenſleſs World, and liv'd on its Spoils, giving them the Name of Alms, in ſlothful eaſe and Luxury; but that the World was ne'er the better for their pretended Services.

EXPLICATION.

By the *Fryars* are meant all the *Romiſh* Prieſts.

By the *Tradeſman*, all the Layety.

MEN are inclin'd by Nature more to love and take care of their own Lives, Bo- and Honour, than of thoſe of others. And

ſome teach us, that we may love God, and Vi
tue too, not enough, or too well; and that w
ought to love and ſerve both of them for the
own ſakes only, without having any regard
the Benefits that will accrue to us by ſo doin
Now we know what they mean by the firſt, b
cannot comprehend the ſecond, except only
this ſenſe, that we, having, as to the love
Virtue, acquitted our ſelves well or ill, accor
ing to the Teſtimony of our own Conſcienc
find, that by the remembrance thereof we
either quiet or troubled in our minds; and t
therefore 'tis our Duty to ſeek our own reſt a
quiet, and to avoid the torment of a reproa
ing Conſcience, by behaving our ſelves virtuo
ly as we ought to do. And as to what conce
all other human Affairs, that we look upon to
ſerviceable to our Souls, Lives, Bodies and Hono
we endeavour not only to make them our o
but to procure their laſting Stay with us; and
that end labour to do them as much good as
in our power. Now when theſe Effects are
ſtow'd upon others, they are then call'd W
of Love, of Friendſhip, or of Compaſſion, w
ought always to take their Riſe from our
ſelves; that is, we ought always to be min
that in doing or omitting thoſe good W
we truly do our Duty, or are negligent in it.

Thus a Man loves his Wife, becauſe ſhe i
own, and in hopes of being lov'd again by
He loves his Children, for that they are his
and hoping that they will gratefully acknow
his Kindneſs to them: He loves his Friend
hopes of meeting a ſuitable Return from t
and laſtly he is charitable and compaſſiona

men in want and diſtreſs, reflecting on the common Frailties incident to human Nature; and how welcom it would be to him, if he were in the ſame condition, to meet with the like Relief from others.

So that whenever any men come upon the Stage of this World, pretending, that all their Actions and Works of Charity are directed and intended only for the benefit of others, and not in the leaſt to their own, the improbability and rarity thereof is alone ſufficient to make their Truth ſuſpected, and ought to put us in mind, that allowing this to be true, that if old men did not take care for themſelves, they would ſuredly be brought to ruin; and moreover that if this were practis'd by all men in general, the whole Race of Mankind would certainly fall into the utmoſt confuſion and diſorder; a miſchief not to be occaſion'd or expected, except only from wicked and vicious men: Beſides, 'tis moſt certain, that according to the Doctrine of the Holy Apoſtles, a well-grounded Charity always begins by our own ſelves.

'Tis therefore manifeſtly evident, that men muſt of neceſſity love themſelves preferably to others, and next to themſelves thoſe of their own Family, and then all the Inhabitants of their native Country, for that they themſelves are a part of them; and laſtly all Foreigners, and that too with a Love as ſincere and unfeigned, as that which we bear to our own ſelves and our Families, according to the different Relations that each of thoſe Strangers has to us. And then men who behave themſelves according to this Rule, will be crown'd with the Bleſſings of Al-

mighty God both here and hereafter; for this is his Divine Will, and by consequence the Law of Nature: and the Consciences of Men are at peace or tormented, according as they observe or violate that Law.

Now the Men, who sin most against this Law are those, who thinking that they lie under no obligations to the rest of Mankind, despise and contemn all men in comparison of themselves, and by consequence separate themselves from the Conversation of others, and love and take care for none but themselves. Which sort of men unless they are Kings and Princes, will immediately be held in detestation by the greatest part of Mankind, and consequently have but few Adherents and Followers. But there are yet other men who truly resemble the former in this, that they care for none but themselves, and yet endeavour to make men believe, that they employ all their Care, their Pains, and their Time in promoting the Glory of God, and in Works of Charity to others; and that they, to enjoy a blessed Eternity, have willingly forsaken and renounc'd all the Delights and Pleasures of this transitory World. But wise men will plainly discover by their Works that all they do is nothing but Hypocrisy; and that they have put on the Cloke of Holiness, only that they may be enabled at the expence of honest and good men, who are often deceiv'd and cheated by their seeming Sanctity, to lead their Lives in Sloth in Ease and Luxury. And tho these Hypocrites are always follow'd and admir'd by the vicious and ignorant part of Mankind, as it from time has been observ'd by the Priests, whether

Jews, *Heathens*, *Chriſtians* or *Mahometans*; yet the World will never be ſo fortunate as to get rid of that ſort of men. But 'tis the Duty of all, particularly of the Layety, to be aware of theſe Hypocrites, and the more they ſee them vary from the Order and good Laws of Nature, to be the more upon their guard; that they may not be ſeduc'd and miſled by them. Thus the Fryars in our Fable, tho they pretended to much Piety and Godlineſs, yet got no Alms from the Tradeſman, who prudently kept what he had for the Service of himſelf and Family.

FABLE XXVII.

The Unicorn, Ermin, *and other* Beaſts.

AN Unicorn and an Ermin, meeting one another, and knowing that they were highly eſteem'd by all men in general, and that even Kings and Princes, when they were array'd in all their Pomp, cloth'd themſelves with their beautiful Furs, began to grow very conceited, and deſpis'd all the ugly and leſs noble Beaſts. Now it happen'd that a Toad came creeping towards them, and they no ſooner ſaw him, but they fell to reviling him for his Deformity, and told him, that he was not worthy to come

come in their ſight, and that he deſerv'd to be puniſh'd for his Inſolence, in that he had dar'd to do ſo. But the Toad laid all the blame on his Maker, and ſaid, that it was not his own fault, that God had been pleas'd to make him ſo deform'd and low of Stature; and that they, on the other hand, had been made ſo beautiful without any deſert of theirs: that therefore they ought to give thanks to the Divine Goodneſs, that it had been pleas'd to create them of a more noble Nature, and render'd them ſo agreeable to Men; but that they would do well to let his Shapes alone. The Toad by this Anſwer ſo incens'd theſe haughty Beaſts, that they took out both his Eyes, and left him gaſping for Life. After this they ſaw an Owl ſitting on her Neſt in a Tree hard by, and revil'd her in like manner: and tho ſhe vindicated her ſelf as the Toad had done before, yet they threw down her Neſt, and broke her Eggs to pieces: But e'er the wiſe and gentle Owl fled away, ſhe was heard to pronounce this Prophecy. Beware how you do the like for the future, for another will revenge on you the Injuries you have done me. But they deſpis'd this Prediction, and ſoon after meeting an Ape, upbraided him for his want of Tail; and looking on his wrinkled leathern Cheeks, told him that nothing was ſo abominably ugly as himſelf. But he,

able to endure these Affronts, leap'd upon them, and kill'd them, insulting over them for their Weakness and want of Strength.

EXPLICATION.

BY *Unicorns* and *Ermins* the Sages understood haughty, proud and arrogant men.
By *Toads*, poor and humble Men.
By *Owls*, wise and prudent Men.
By *Apes*, Courtiers.

WHEN we enquire into the reasons why men ought to esteem or contemn, to praise or to blame one another, we find that it ought not to be done, except only in regard to those things, which are truly in Men, of which they are absolute Masters, and that depend only on their good or ill Will; for that only to will or not to will seem to be in our power, and that all other things and effects are above our power, and a necessary consequence of Nature, or depend on uncertain Causes, that are foreign to us, and on which we have no manner of influence. For otherwise those things which men may imploy either to do good or to do ill, must sometimes be call'd good, and sometimes ill, according to the use that were made of them: Which being absurd to imagine, we from thence learn, that all such things are truly indifferent, that is, neither good nor bad. Among these we compute, Youth, Health, Beauty and Strength; to be descended from an antient and noble Family; to be rich or learned; to be well thought and spoken

ſpoken of by other men; and, in a word, to have it abſolutely in our power to do good or miſchief to others. In like manner too, the contrary of all theſe things may, morally ſpeaking, be ſaid to be indifferent; that is, neither good nor bad in themſelves, in regard to Innocence or Guilt, to Praiſe or to Blame.

Nevertheleſs we find, that ſo great is the Ignorance or Perverſity of the greateſt part of Mankind, that they ſet a great value on themſelves on account of the Enjoyment of theſe indifferent things, and deſpiſe others for the want of them: nay, they even place them far above thoſe Virtues or Vices, that proceed only from the good or ill Will of Men. And we find that men particularly commit this Error, when they pretend to judg of themſelves; I mean of their own Worth, or Worthleſneſs; and how much Contempt or Reſpect is, in Reaſon and Juſtice, due to them from other men: For ſmall indeed is the number of thoſe men of Honour, who having duly conſider'd, that they deſerve neither to be reſpected nor contemn'd by others, but in proportion only to the meaſure of their good or ill will towards them know and are convinc'd at the ſame time, that all men are alike capable of willing or not willing any thing; and that therefore they have but little reaſon, whatever their Condition be, either to ſet a much greater value upon themſelves than upon others, or to have too mean an opinion of themſelves, in compariſon of that which they have of other men. Theſe Men of Honour further know, that they, in themſelves, can receive neither Benefit nor Prejudice, either from

the good or ill Actions of other men to one another; and therefore they are not envious, nor repine at the Good that is done to others; and are much more compassionate at the Ill, than angry, and desirous to prejudice the Oppressor, or to speak ill of him.

But much greater is the number of those, who, destitute of all true Virtue and Prudence, have not learnt to value themselves according to this Rule: and these are they, who, knowing themselves to be beautiful of Body, to be rich and descended from a Race of noble Ancestors, out of a vain-glorious Pride and Arrogancy, exalt and prize themselves above others, on whom Nature has not confer'd the like Advantages, but who, on account of their good Will, are better, and more worthy to be esteem'd than they. Now these proud and vicious men, knowing that all they enjoy is of such a nature, as to gain them more or less Respect from the Ignorant, that is, from the greatest part of Mankind, proportionably to the high or low Degree in which others possess the like Benefits, are therefore on all occasions, very envious at their Equals, and at those whom they judg to be like to mount above them. Besides, that they may seem the more to excel others, they are wont to despise the Ignoble or Mean of Birth, the Poor in Fortune, and the ugly or deform'd in Face or Body. And while they thus lord it over the humble and Meek, and that the Wise give way to their Folly, they become from thence the more insolent, and proceed in their ill Course of Life, till at length they meet with men, their Equals in Pride and Folly, but superiour to them

them in Strength, who, unable to bear the Inju-ries and Affronts with which they aſperſe them, fall upon them, and lay them on their backs, teaching us by their Example, that the true In-tent of this Fable is, that the Proud and the Fool-iſh trample on the Humble and the Wiſe, if they take not care to avoid them: But that they themſelves are at length thrown down by their Equals in Pride and Ignorance.

FABLE XXVIII.

The Bird-Catcher *and the* Bird

A Certain Bird-Catcher meaning to catch ſome Birds, to that end plac-his Net, and his blind, but ſinging Birds, a-in good Order, about the Month of *Octo-* when all the Northern Countries are cover-with Mountains of Ice and Snow; in-much that the Birds that haunt thoſe Par-finding in that Seaſon neither Seed, n-Worms, nor Flies, nor Fiſh to feed on, a-forc'd to leave that cold Abode, and fly-the South and warmer Climates to paſs t-Winter there. Now his blind Decoy-Bird-coming out of the cold Room where th-were kept, into the Warmth of the Su-imagin'd that it was the beginning of Su-

ner, and therefore ſung for Joy. He too, s the Story goes, was an excellent Piper, nd the better to allure the Birds into his nare, fell to warbling on his Reed deliciouſ-. Now it happen'd that he had no ſoon- begun to play, but a tuneful Bird, who as come from the Northern Climes, hear- g the Melody, flew down out of the Air, nd pitch'd upon the Ground not far from e Bird-Catcher, and ask'd him, what he as doing there? He anſwer'd, that he was uilding a Town. To which the Bird re- y'd, That ſhe was come from a foreign ountry to ſeek a new Habitation, and that e Place would pleaſe her wonderfully well, rovided ſhe could be certain of getting a ivelihood there in ſafety. Upon which the rd-Catcher aſſur'd her, that ſhe was come ither very luckily; and that ſhe might go d live in the Neighbourhood of the other rds in Plenty and full Security. The Bird liev'd him, and went and ſet her ſelf down the Decoy-Birds. But he immediately drew e Net over her Head: then put her in a ge, where he gave her full Feeding, till ng grown very fat, he took her out, and his Thumb upon her Neck to kill her. , finding her ſelf in this extremity, before Death pronounc'd theſe lateſt Words: t thus that you allure the Birds out of the n Air, to compel them to live with you,

that

that when they are fat you may kill them and feaſt your ſelf with their Fleſh? Is th the Town you were building? Who th will come to inhabit it? Take care to co ceal your wicked Art; for if your cru Hypocriſy come once to be nois'd abroa your Town will ſoon be diſpeopled, and r main ſo for ever.

EXPLICATION.

BY the *Bird-Catcher* in this Fable, the Sa repreſented to us Kings, Princes and Rule who build Towns and Cities.

By *Playing on the Pipe*, and by the *blind Sing Birds*, the Proffers and Promiſes they make living there in Liberty, and in the Enjoyment ſeveral Privileges for ever.

By the *Tuneful Birds flying down out of the* Merchants, Tradeſmen and Labourers, w have no real Eſtates to oblige them to live in Country rather than in another, and who the fore may change their Place of abode at time.

By *drawing the Net over the Head of thoſe Bi* the heavy Impoſitions of Tunnage, Pounda and other Taxes that are laid upon the M chants and other Inhabitants, and the hindr them from leaving the Country.

By *putting the Thumb upon the Neck of them,* oppreſſing of Men who come to live in any Co try or City, by Taxes, Impoſt, Poll-Mony, P ing for Convoys, and the like.

A

ALL men know by Experience, and we might prove by many Inſtances, That the common Inhabitants of Cities, and particularly the Governors of them, may enjoy great Advantages above the common Inhabitants and Governors of the Country: and that thoſe Advantages become more and greater, according as thoſe Cities become larger and more populous. This is a Truth, of which the Political Governors of a free Commonwealth are fully convinc'd: and therefore they make it their chief Care and Buſineſs to increaſe the Growth of their Cities, and to render them as populous as they can. And of which tho Kings, Princes, and their Courtiers are not ignorant, yet they will not willingly permit any of the Cities in their Countries to become ſo large and populous, as to be able to reſiſt the Will of their Kings, when they go about to lay heavy and unjuſt Taxes on the Inhabitants, and to compel the payment thereof by their Life-Guards and other Forces. Nevertheleſs they all agree in the Deſire of having Cities in their Countries: and if they have none, or that they are not ſituate in Places where they are of opinion they ought to be; they then are wont to give out and proclaim the many great Privileges and Liberties, that all ſuch Perſons, as will come to inhabit in the Cities that they deſign to build, ſhall enjoy: and this they do to allure the neighbouring Nations to quit their native Country, and come to live among them, hoping that the Merchants, Tradeſmen and Handy-crafts-men will bring along with them their Riches, Arts and Trades. So that all men

who desire to leave their native Country, and t
go in search of a better, where they may li
more at ease, ought, before they make the
selves ready, or put themselves to any expen
for such an Expedition, maturely to weigh a
consider, who they are that make them that I
vitation. For, if they are Commonwealths
Free Republicks, whose Rulers and Governo
always seek and always find their own advanta
in the common Welfare, that is, in the we
being of the old Natives, as well as of t
New-Comers, and where, the better the co
mon People or Publick, whether old or new I
habitants, fares, the better the Rulers of fo
Free Republicks will fare likewise; they ou
then to accept of the Invitation. 'Tis ther
fore a certain Truth, that all Merchan
Tradesmen, and Handy-crafts-men, who,
reason of oppressive Taxes and Subsidies, or
wasteful Wars and destructive Plagues and F
mines, which their Kings or Princes have brou
upon them, or that are occasion'd by any ot
Accidents of this Life, are compel'd to leave th
native Country, ought to repair to such Co
tries and Cities, where those Freedoms are p
mis'd them, provided they are satisfy'd befo
hand, that they have Knowledg and Capac
sufficient to get their Livelihood in those fore
Lands by following their several Trades and I
ployments.

But on the other hand, when such Invitati
and Promises of great Freedoms and Privile
are made to Foreigners by Kings and Princ
they ought to call to mind, that all great Ci
or, to speak better, all the wise and rich Inh

tants thereof, chiefly obſerve and feel the ill Government of their Kings and Princes, and of their Courtiers; and that the Inhabitants of large and populous Cities, being better able to prevent the Tyrannies and Violences of their Kings and Princes, than Cities of a leſs Extent, and that are poor and thin of People are, do likewiſe always actually oppoſe them; and that therefore thoſe Kings, Princes and their Courtiers, whatever outward ſhew they make, always hate them in their Hearts. So that it may reaſonably be expected that ſuch Kings and Princes, by inviting Strangers, and making them fair and large Promiſes of enjoying great Freedoms and Privileges, if they will come to live in their Dominions, deſign not the advantage of their new Subjects and Gueſts, whom they are always bent to pill and poll, without any regard to their Promiſes or given Faith, but have only in view, by the reſort of Foreigners into their Country, and at the expence of their Welfare, to increaſe their own Greatneſs, and to ſupport themſelves in greater Luxury than they liv'd in before. So that the native Subjects of a Monarchy, who by conſequence know the Language, Laws and Cuſtoms, as alſo the Men with whom they have occaſion to converſe, and where more-over their Friends and Relations live, if, allur'd by fair and ſpecious Invitations and Promiſes, they leave their own native Country, and go to live in the Dominions of another Lord, King or Prince, where they are wholly Strangers to the Language, Laws, Cuſtoms, and Inhabitants, and where they have no Friends nor Relations, may well be compar'd to thoſe ſtupid Beaſts, who

fled from the Den of a Lion whom they knew into the Den of a Lion whom they knew not; where their being unacquainted ſhould have given them more reaſon to fear, that in caſe they were or came to be fat and full of Fleſh, and the Lion or his Courtiers a hungry, they would much ſooner and rather devour them, than the Beaſts that of old had dwelt among them, and who knew much better than they, how to appease with fair Words the Lion and his Courtiers. So that ſuch may always truly be ſaid to leap out of the Frying-pan into the Fire.

Beſides, we may daily obſerve, that Kings and Princes, notwithſtanding the Promiſes they have made to the contrary, by ſeizing all the Eſtates of ſuch of their Subjects as are preparing to leave the Country, or by a pretended Right of Poundage, hinder them from going away: And alſo that they compel thoſe that are already gone to return again by a certain Day, which they preſcribe them, upon pain of Confiſcation of all the Goods and Effects that they left behind them; and this they do, with intent only thereby, and by the great Taxes, Impoſts, Cuſtoms and Duties, that they lay upon all exported and imported Goods, to enrich themſelves, their Favourites, and Officers of their Armies, and to deprive all their wealthieſt Subjects of the means of getting a Livelihood; or at leaſt to rob them of the greateſt part of their Subſtance, and reduce them to live and die in Poverty and Diſtreſs, like Slaves, who are forc'd to labour and take care for others. So that we may truly ſay that thoſe men who are decoy'd by the ſweet Piping of Kings or Princes, and of their Co-

tiers, to leave their free and native Country, nd ſettle themſelves in the Dominions of a King r Prince, are indeed the moſt ſtupid and ſenſe- eſs of Men.

And, to conclude, we heartily wiſh, that ome Countries, who have the Name of be- ng Free Republicks, had not ſeen nor known ch Promiſes and Allurements, and afterwards lt the like Oppreſſions and Grievances of the ative Inhabitants, and of the Foreigners that me and liv'd among them.

FABLE XXIX.

The Mice *and the* Trap.

ONce upon a time, the Mice ſaw a broil'd Raſher of Bacon, hanging up a very little Room; the Door of which ing open, entic'd them to fall on with eedy Appetites. But ſome of them took rticular notice, that there was but one y into the Room, and by conſequence t one way to get out of it; ſo that if that or by Misfortune or Art ſhould chance to ſhut, they ſhould all be inevitably taken: y could not therefore find in their hearts venture in; but ſaid, that they had rather ntent themſelves with homely Fare in ety, than for the ſake of a dainty Bit, to

run the danger of being taken and loſt for ever. The other Mice, who were look'd upon to be great Epicures, declar'd that they ſaw no Danger, and therefore ran into the Room, and fell to eating the Bacon with great delight: But they ſoon heard the Door fall down, and ſaw that they were all taken. Then the fear of approaching Death ſeiz'd them, that they found no reliſh in the exquiſite Food: and immediately came the Cook, who had ſet the Trap, and kill'd them; but the others, who had contented themſelves with their uſual Food, fled into their Holes, and by that means preſerv'd their Lives.

EXPLICATION.

THE Sages here underſtood by the *Mice* that were contented with their ordinary Food, Men of temperate Lives.

By the *Mice* that would eat nothing but the broil'd Raſher of Bacon, Men luxurious in eating and drinking, and who are addicted to the Pleaſures of the Fleſh.

AS we are all of us bound to offer up Sacrifices of Praiſe and Thankſgiving to the infinitely Wiſe and Good God, for that we are all born with an equal deſire to live, and during our Lives to ſhun and avoid all Pain and Miſery. And alſo for that being born of ſuch a Nature as to be under a neceſſity of making uſe of Meat

nd Drink, he has likewiſe made us capable and
eſirous to avoid the Inconveniences that Hunger
nd Thirſt would bring upon us: And laſtly, for
at we are by Nature endow'd with a Capacity
f enjoying many Pleaſures thro, and during a
mperate Uſe and Choice of ſo many different
rts of Meat and Drink, and by conſequence
at we are for that reaſon more willing to take
re to ſupport our Lives by Eating and Drink-
g: So on the other hand, 'tis a thing very wor-
y to be bemoan'd and blam'd, that the Folly
d Perverſity of many men is arriv'd to that
gree, that, tho by a moderate and undiſtin-
iſh'd uſe of Meat and Drink, they might en-
many Delights, and be exempt from many
onveniences, they are nevertheleſs ſo carry'd
ay, and ſo entirely given up to Exceſs and
xury in eating and drinking, that they there-
not only render their Lives ſhort and painful,
alſo by Drunkenneſs loſe their Senſes, and
ne to die ſuddenly, like wretched and deſpi-
le Beaſts. The ſame Wiſe and Good God
ht likewiſe to be thank'd and prais'd to the
heſt, for that he has been pleas'd, as a Com-
to Men in this mortal Life, to endue them
a capacity of living, in ſome meaſure, in
r Poſterity to the end of the World. And
know beſides, that it has pleas'd the ſame Di-
Goodneſs, ſo to trouble and diſcompoſe,
in ſome degree ſo to ſtupify the Judgment
Underſtanding of both the Sexes of Man-
, that when they come to be adult, and
n to Years of Ripeneſs, they place their
Delight in the Embraces of each other;
that the more to excite and provoke them

to, he has given to both Sexes to receive an un-
ſpeakable Joy in the Fruition of one another:
But 'tis a thing worthy to be lamented, that
while men by a lawful and moderate uſe of that
Pleaſure, might prolong their Lives, enjoy thoſe
true Sweets with Honour, and live in their Poſte-
rity to all Eternity, they nevertheleſs let loo-
the Reins to their luſtful Deſires, and abando
themſelves to Senſuality; inſomuch that the
thereby wound their Conſciences, ſubject them-
ſelves to many Misfortunes and Diſeaſes, ſhorte
their Lives, enjoy no true, but a ſhameful Plea-
ſure, ſeldom leave any Poſterity behind them t
keep their Names alive to future Ages, and d
themſelves a deteſtable Death.

Moreover, tho the trueſt Honour and chiefe
Satisfaction and Delight that can happen to Ma
kind be, to be no man's Lord or Tyrant, and n
man's Slave, but to be Maſters of our ow
ſelves; yet many are ſo ambitious and greedy
Power, that, ſeduc'd by the miſtaken Char
and Sweets of Sovereignty, they live in cont
nual diſquiet, always climbing or endeavouri
to climb higher and higher, that they may r
as Tyrants over their Fellows: and if they f
in the Attempt, they then fall into Deſpa
and either ſet up ſome Domeſtick, or c
in ſome foreign Tyrant, that under his Pr
tection and Shadow they may lord it o
their Fellow Countrymen. But we always fi
that if ſuch ambitious men come to obtain th
Ends, and make themſelves Tyrants of the
fore Free Republicks, they ever afterwards l
miſerable Lives full of Fear and Anxiety,
they ſhould be depos'd from their uſur

Aut

Authority. And that the other ambitious, but leſſer Inhabitants, who have been inſtrumental in the bringing in and ſetting up a foreign Tyrant over the Commonwealth, are generally baulk'd in their Hopes of Honour and Greatneſs, and are forc'd at beſt to live wretchedly under that Lord whom they have thus introduc'd, only as the chiefeſt of his Slaves; but are oftner thrown down from their Greatneſs, and brought to end their Lives, for Anguiſh and Regret, among the Execrations of all the Inhabitants of the Republick.

To conclude, this Fable properly teaches us, that wiſe Men always behave themſelves with Temperance in relation to the Luſts of the Fleſh; and that the ſenſual Man commonly meets a Sorrowful End. To which ſenſe we were of opinion that it would not be altogether foreign to take notice, that the Desire of domineering and tyrannizing over our Equals, when we may lead our Lives, as it were, by ſtealth, in Quiet and Honour, is indeed a brutal and beſtial Paſſion.

FABLE

Fable XXX.

The Fox *and the* Thorn-Tree.

THO Thorn-Trees and Quick-set Hedges, while they are alive, bear no Fruit, nor afford any Shadow either to Men or Beasts; and tho, when dead and cut down, they yield no Wood for Timber, Carving or Fuel; but both living and dead rob the Beasts of their Wool, and prick and wound all that come near them: It happen'd nevertheless, that not reflecting upon all this, a certain Fox, being closely pursu'd by Dogs, and fearing to be taken by them, ran to a Quick-set Hedg that was hard by, and with much ado scrambling thro it, left some of his Flix behind him. Then he ran up into a Thorn-Tree, that was not far off, and tumbling down caught hold of the Boughs to break his Fall, and wounded himself in several Places. Upon this he fell to reviling the Hedg and the Thorn-Tree for their Incivility to Strangers, telling them, that they did not deserve that any persecuted or hunted Beast should ever fly to them for Protection. But they derided him

im in this manner: None ever yet ſought nd obtain'd Relief from a prickly Thorn; nd that, you, who are reputed to be ſo wiſe nd crafty, ought beſt to have known, and y conſequence not to have come to us for helter. So that you have more reaſon to lame your own Imprudence than our Inoſpitality, in that in place of finding help om us, we prick'd and rob'd you of ſome your Flix.

EXPLICATION.

BY the *Dogs* the Antients underſtood Enemies.

By the *Fox*, a Man accuſtom'd to live by Wiles d Deceit.

By a *Quick-ſet Hedg* or a *Thorn-Tree*, Men averſe from doing good, but prone to do Miſchief others.

ALL men who are deſirous to ſeek their own Safety and Support by honeſt and lawmeans, and who know that they can never be ſo ſafe and ſure a Condition, but that they y fall into great Misfortunes without any me or fault of their own; as alſo that when y are reduc'd to any extremity, Fear and rror ſo ſeize and confound their Judgments d Underſtandings, that they are not able to cern the Uſeful from the Hurtful, nor what l be ſerviceable or prejudicial to them; conſider

der and reflect, before any Misfortunes ſurpriz
them, on the common Courſe of the Worl
and on the various Actions and Affections o
Mankind, that they may be able, in all occa
ſions as Neceſſity ſhall require, to call to min
what men are ſincere, faithful and friendly, an
who, on the contrary, are falſe, deceitful an
treacherous.

But men, who, on the other hand, are a
cuſtom'd to ſeek their Safety and Support, no
according to the Rules of any good Maxims th
they had before preſcrib'd to themſelves, b
who, when they are ſurpriz'd by any Misfo
tune, govern themſelves according to what th
comes into their mind, and as their preſent Ex
gencies ſeem to them to require: Theſe men,
ſay, if they have been ſo fortunate as to eſcap
ſometimes by that Conduct, are generally a
to truſt too much to it. Inſomuch, that havi
neglected to make Friends before-hand, and ha
ing never convers'd but with wily men like the
ſelves, when they fall into any great danger
they are ſo ſtruck with Terror and Apprehenſio
that they ſeem to be wholly bereft of their Un
derſtandings, and often fly for Succour to m
of diſhoneſt Principles, who are wholly u
known to them, and who, inſtead of takin
Compaſſion of their Miſery, ſhew that by N
ture, as well as a long Habitude of Cruelt
they are more inclin'd and deſirous to prejudi
than relieve others: and therefore, for a litt
private advantage and profit, cannot refrain
ſell their Honour, and all that is held ſacr
upon Earth, to break the Laws of Hoſpitali
and to deride and deliver over to their Enemi
th

hoſe poor and miſerable Wretches that fly to hem for Refuge.

Now, if it be ſo great a piece of Cruelty nd Villany to oppreſs and augment the Miſery f men who are wont to live by Fraud and Deeit, when in their diſtreſs they fly to us for rotection: What ſhall we ſay of thoſe, who can nd in their hearts to injure and deliver over to eir Enemies, men, who are perſecuted on acount of their Virtue, and who have ſought elter from them? Certainly, they are not len, but Monſters in the ſhape of Men, and deſerve, either to be made away with as ſuch, or be baniſh'd for ever from the Company of en of Honour, to the end that their ſhameful d ignominious Lives may become a laſting Puſhment to them.

From what we have already argu'd it appears, at by this Fable the Antients intended to teach That prudent and virtuous men ought maely and with a quiet mind to conſider, before ey fall into any Misfortunes, to whom they ll apply themſelves for Relief, when they nd in need of it: and that they ought never expect any Succour or good Advice from diſneſt and vicious Men. And that, on the other nd, crafty, deceitful and wicked men never reſt in their Proſperity to whom they ſhall adreſs themſelves for Comfort and Relief in their verſity: and that therefore, when they are len into great Misfortunes, they think to be n reliev'd by asking the Aſſiſtance of the firſt y meet, tho they are men of ſuch a nature, o deride them in their Afflictions, and to inaſe their Miſery.

FABLE

FABLE XXXI.

The Man *and the* Eagle.

BEfore Men had invented Guns, knew, by the force of Gun-powd to ſhoot leaden Bullets or Small-ſhot, th were wont to kill the Fowl and Beaſts wi Bows and Arrows: and to make their A rows fly the better, they artfully top'd the at one end with bits of Eagles Feathe Now a certain Man ſeeing an Eagle, t her, that he wanted Arrows to kill for wild Beaſts, and that ſince ſhe as well himſelf fed on Fleſh, it might be of ſ vice to both of them to ſupply him: promis'd her therefore, that if ſhe wo pull ſome out of her Wings, and thr them down to him from the Rock on wh ſhe was perch'd, ſhe ſhould ſhare with h in all that he kill'd. The Eagle thought t to be a fair opportunity to get her Living eaſily, and that by this means, without the bour of flying to catch her Prey her ſe ſhe ſhould be fed with Choice and Plenty dainty Food; and therefore readily conſent to the Man's Requeſt, and threw him do

for

ome of her Feathers. After this the Man, eeing the Eagle lying in wait to ſowſe upon Hare, and that with ſo much eagerneſs nd attention, that ſhe was regardleſs of ny Danger that threaten'd her own Perſon; onſider'd, that by killing her, he ſhould t once free himſelf from a troubleſom Cre-itor, and his Rival in Hunting, and at the me time get her Fleſh for his Food: he herefore, without any more ado, ſhot her nto the Body with an Arrow. The wound-d Eagle doubly deplor'd her Fate, for that n the Arrow that caus'd her Death, ſhe y'd one of her own Feathers, with which e was wont to ſoar aloft, and ſecure her lf from dangerous and deceitful Men.

EXPLICATION.

BY the *Man* in this Fable the Sages repreſent-ed to us a ravenous, crafty Man.

By the *Eagle*, a very rapacious Man, who truſts re to his Strength than to his Knowledg or ill.

WHEN Mens Deſires are ſtrongly bent on the attaining of any thing, their oughts are continually imploy'd on the Ad-tages and Perfections of that Object, and on he ſureſt means that can be made uſe of in er to the acquiring of it; without reflecting hey ought to do on the Diſadvantages and De-fects

fects thereof; and whether to imploy the means and to obtain their Desires, cannot, instead of making them more fortunate, be prejudicial to them, and the occasion of their Death.

And tho this be a common human Frailty, discovers it self as well in relation to good as Objects and Means; we see nevertheless that it reigns most among ill men, and in the affections and Desires of the Wicked. We may also notice besides, that tho both good and bad men are subject to this common Frailty or Weakness, yet this difference may be observ'd between them; that when good men fall into Misfortunes for a good Cause, and for a just Design, or honest Undertaking, they dare consult and advise with their true Friends how they shall redeem themselves out of their Afflictions: and come the worst that can, they comfort themselves with these thoughts, that they have not deserv'd their hard usage from the hands of men, and that God will change their short-lived Pains and Afflictions into everlasting Joys and Delights. Whereas on the contrary, ill men seeing themselves, by their own fault, reduced to a miserable Condition, for having undertaken an ill Cause, or embrac'd an ill Design, dare not acknowledg their Villanies to men of Virtue and Honour, nor consult with them, how they may be freed from their deserv'd Afflictions; but are first tormented with the Remembrance of all their Crimes, whereby they have drawn down those Plagues upon their own heads, and with the thoughts and sense of their present Pangs and Afflictions, and lastly, with the dreadful Expectation of the eternal Punish-

which God in his Juſtice will inflict on all the Workers of Iniquity.

Thus we ſee that Men, who are accuſtom'd to Lying and Cheating, never enough conſider, that by thoſe baſe Practices, they ſhamefully deſtroy and render uſeleſs to themſelves that great Gift which God has beſtow'd upon them, in having made them capable of imparting their Thoughts to others. Inſomuch that when they are fallen into Misfortunes, and cry out for help to men, who are able to bring them out of their Diſtreſs, they are not believ'd, even when they ſpeak truth: nor that therefore by their own Fault they deſervedly remain in their Afflictions.

Thus we ſee, that men, who are given to Drunkenneſs, do not enough conſider how great Happineſs it is, to have our Senſes about us, and to be able to make uſe of our Thoughts, our Experience and our Strength, to the ſupport of our ſelves and Friends: Nor that, by an Exceſs of Drink, men are depriv'd of their Senſes and Judgment to that degree, that they are by far leſs able to take care of their own Bodies, than even the brute Beaſts: that they render themſelves incapable to undertake and execute any becoming Action; and laſtly, that by Drunkenneſs they ſhorten their Lives, and make them full of Pain.

Thus we ſee, that the Deſire of marrying with a certain Woman ſo poſſeſſes the thoughts of Men, that they reflect on nothing but the Perfections and Virtues of the Object of their Paſſion, and never in the leaſt conſider the Imperfections of it, nor the Inconveniences that

may attend such a Match: and when their Friends and Relations lay them before their Eyes, they will not believe nor hearken to their Advice; but run their Necks into the unfortunate Noose; and in a little time, when the heat of their Passion is over, and that they begin to feel the weight of the Marriage-Yoke in general, and how ill they have chosen in particular, they repent of their unadvisedness, and torment themselves with thinking that they brought this Mischief on their own heads.

Thus we see, that men, who abandon themselves to the unlawful Lusts of the Flesh, as Fornication or Adultery, do not enough reflect that those Pleasures are the same with those of the lawful Marriage-Bed, short-liv'd and momentary, and will satiate and cloy as soon: not that they thereby lose their Honour, their Estates and their Quiet, impair their Health, and shorten their Lives.

Thus we see, that men, who, longing to get and enjoy the Estates of others, join together to rob and plunder them by Violence or Deceit, do not consider, that such men commonly fall out in dividing the Spoil, and rob and kill one another: and particularly, that he will be robb'd and kill'd, who has made the other so strong as to be able to kill, not only their common Enemy, that is, the Person whom they combin'd together to injure; but even his Benefactor himself: and thereby exempt himself from any Obligations of Gratitude to him.

Thus we see, that Kings, Princes and Republicks, stir'd up with an ambitious Desire to conquer other Countries, to that end are often pro-

val-

vail'd upon by a third to enter into Alliance with him, and well obſerve what good they may do that third Potentate, and the common Cauſe, by furniſhing Forces to increaſe and ſtrengthen their Army; but do not reflect that he, being grown thus ſtrong and powerful, will be in a condition, not only to overcome their common Enemy, but alſo to ſubdue his Benefactors, and make them his Slaves.

Now from what we have already ſaid it follows, that men whoſe Hearts are ſet on things that may be hurtful to them, if they obtain their Wiſhes, often find the Event quite different from their expectation; and that while they thought to do hurt to others, they have beg'd and receiv'd from Heaven Coals of Fire to fall on their own heads. Inſomuch that when they too late reflect, that they have been the occaſion of their own Misfortunes, they languiſh and pine away for grief, and, like the Eagle of our Fable, come at laſt to die a doubly bitter Death.

So that the Inſtruction this Fable properly gives us is, that common People, as well as Kings and Princes, who can ſubſiſt of themſelves, ought not to follow the Example of this too ravenous Eagle; and in hopes of ſharing a greater Spoil, enter into Alliance or Fellowſhip with a third Perſon, who, by their aſſiſtance, becomes ſo ſtrong, as not only to be able to compaſs the end at which they both aim'd, but alſo to advance his own Greatneſs by prejudicing his Benefactor. And that if he who did the good turn be trampled upon by the Perſon who receiv'd the Benefit, he then feels a double Puniſhment, in that he furniſh'd the Rods with which he's ſcourged.

FABLE XXXII.

The Prudent Snake, *and the other* Beasts *his Enemies.*

A Certain prudent Snake, having o ſerv'd, that, if either to get a plen ful Livelihood, or to take his pleaſure, went far out of his Hole, he certainly m with many croſs-grain'd Accidents, t gave him a great deal of trouble, and hi der'd him from doing what he had a mi to: Beſides, that many other Beaſts hau ed the ſame ſpot of ground where he wou willingly have liv'd: and laſtly, that he h many Enemies, who were able to kill hi and eat him up: To prevent all this, ch to take up his abode in an inacceſſible hole a Rock, near a graſſy Field, that would ſu p'ly him with Food enough, and where and all his Family might live and defe themſelves from all the Aſſaults of their mies, as indeed they actually did for a lo time, for that none of his Foes could co at his Habitation either before, behind, on either ſide of it; and alſo for that he c

tinua

inually kept both Eyes and Ears awake to
prevent any Mischief that could happen to
him, and that he might be ready to kill with
is Venom any Beast that should dare to
ome too near him. This the Beasts, who
were his Enemies, knew, and that they could
ot approach him without danger to them-
lves; insomuch that they left off all
houghts of attempting any thing against
im, and with great reason chose rather to
void a Foe, whose Fortress they could not
tack, but with manifest danger of their
wn Lives. Thus this Snake liv'd in peace
nd quiet, and getting his Livelihood hard
y the Place where he liv'd, had time more
an enough to reflect on all the Oppressions
f the other Beasts to one another, and on
l the Miseries to which they were mutually
pos'd thereby. This Consideration made
m think himself extremely happy, in that
was exempt from the like Misfortunes;
d that after having enjoy'd his old Age in
uiet, he should end his days in Peace, and
the Presence of his dear Wife and Chil-
en.

EXPLICATION.

THE *Prudent Snake* is a very wise and provident Man, or very prudent Rulers of a Free Republick.

The *inaccessible Hole* is each Man's House; or a strong impregnable City.

The *Beasts* that are Enemies to the Snake, are the common People, who not having fix'd themselves any certain Maxims by which to govern their Lives, make a great Bustle among one another: or Kings, Princes, Courtiers, Soldiers, *&c.*

ENdless are the various Accidents of the World, and most of them above us or out of our power; so that we cannot govern our Lives according to our own Desires: However on the other hand each individual Man is so much Master of his own Thoughts and Will, that it is not in the power of any Force of this World, how great soever it be, to compel him to think or to will otherwise than he pleases; nor to hinder him from enjoying, or supporting in the best manner he can, all the prosperous or adverse Accidents which it pleaseth the Divine Providence to send him. So that by consequence 'tis each man's Duty, as well as the greatest Wisdom and Prudence, during the whole Course of his Life, and in Prosperity as well as in Adversity, to make a good use of all the Gifts that God has given him: And 'tis chiefly his Duty to take care of this one thing only, *viz.* that his

and Will be contented, nay, even take delight, if possible, in all the various Vicissitudes of this Life. Thus 'tis each man's Duty to bear with Courage and Constancy any Misfortune that he could not avoid, and which must after all be supported, whether he will or not. So that 'tis a Truth evident in it self, that 'tis every way more advisable to seek after that one thing only, that is near at hand and in our power, than to be continually perplexing our selves in the pursuit of an infinite number of things far distant and remote, and that are not in our own power; and to endeavour to govern all the Accidents of this Life according to our particular Desires, when nevertheless we find that we are for the most part, if not always, deceiv'd in our hopes, and seldom, if ever, attain the accomplishment of our Wishes.

This being then the first and chief piece of Wisdom in relation to the Affairs of this World; the second in our Opinion is, that since a Man cannot live in this Life in a Condition or Station perfectly good or happy, and without any Defect; and since we are not so much rejoic'd in Prosperity, as dejected in Adversity, we ought at least to endeavour to fix our selves in such a Station, as, by how much the less Joy and Good it brings us, by so much the more Trouble and Mischief it may exempt us from. But none can arrive to this Happiness, but the Man who is fully resolv'd to take care only for himself, and those whom God and Nature have commanded him to provide for; to let the World run as 'tis going, and, since 'tis impossible to make it better, to leave it just as he found it.

For men in ſuch a Station ſtand in need but
little; and the little a man has, well m
uſe of, is Riches enough to keep him above t
reach of Envy, and conſequently to exem
him from the trouble it would be to him to
croſs'd in his Deſigns by other men. And
read that many of the antient Heroes of *Gre*
and *Rome*, after they had worthily acquit
themſelves in the Execution of the chief Imple
ments of their Republicks, as well Military
Civil, ſought and found this quiet Station,
retiring from the Noiſe and Hurry of the Wor
to go and live among the Peaſants, and div
themſelves in tilling their own little Eſta
On the other hand, thoſe who abandon the
ſelves to the Enjoyments of this World, to
Luſts of the Fleſh, to Covetouſneſs or to A
bition, can never ſatisfy their inſatiable Deſi
and no ſooner have obtain'd one, but they aſp
at another, tho they always meet with Opp
tion in all their Attempts. So that they
their days in continual Wars, and Storms
Tempeſts, without ever arriving in any q
ſecure and peaceable Port, where they m
calmly reflect on the Dangers they have eſca
on the empty Noiſe and vain uncertain Pom
this frail and mortal Life, and prepare th
ſelves for the Bleſſings of Eternity.

But this is not true of private men only,
alſo of whole Families; of which we may
ſerve, that ſuch as content themſelves to li
Peace and Quiet on their own Revenues, m
tain their Reputations, and keep their Na
alive longer than thoſe who ſeek to raiſe t
Fortunes, and to encreaſe their Honour.

may obſerve too of whole Cities and Republicks, that thoſe who are contented with their own, and deſire not to have any greater power over other Countries, Cities and People, but who take care mean while to fortify themſelves, and to keep the Citizens well arm'd, without entring into Alliances with other States, Kings or Princes, to make war upon any Potentate, whom they moſt apprehend, always keep up their Government longer than thoſe Cities or Republicks who take contrary Methods. We conclude therefore, that ſuch a Republick only as ſeeks after Peace, can flouriſh long, and ſubſiſt without Taxes; and that thoſe Kings and Princes who delight in augmenting their Dominions, live in continual Troubles, and by their Wars make themſelves as well as their Subjects miſerable. And the reaſon that the Republicks of *Italy* and *Switzerland* enjoy ſo profound a Peace, is becauſe, like our prudent Snake, they continually ſtay in their Holes, nor trouble themſelves with the Affairs of other Kingdoms or Commonwealths: Whereas, on the contrary, the Kings of *France* and *Spain*, as likewiſe the Emperors of *Germany* and of the *Turks*, together with other Kings and Princes, live in continual anxiety and fear of being beaten out of their Countries by ſome of their powerful Neighbours, and of being ſtript of their Sovereignty: So that ſome or other of them are conſtantly engag'd in War. And upon how ſlippery a foot ſtand the Chief Miniſters of State in a Country where the Prince has great Authority, or under a Monarchy, it will be needleſs to take notice, for that whole Books have been written and publiſh'd upon that Subject;

ject; as also because we have a sad Example there-
of in the Persons of two of the best Ministers of
State that ever we had in these Provinces, so fresh
in our Memories to this very day, that it would
be altogether needless to make particular men-
tion of them. We will therefore sum up this
our present Argument with these Words of the
Tragedian:

Stet quicunque volet potens
Aulæ culmine lubrico:
Me dulcis saturet Quies.
Obscuro positus loco,
Leni perfruar Otio.
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transierint mei
Nullo cum strepitu dies,
Plebeius moriar Senex.
Illi mors gravis incubat,
Qui notus nimis omnibus
Ignotus moritur sibi.

Seneca in Thyeste, Act.

Upon the slipp'ry Tops of Human State,
The gilded Pinnacles of Fate,
Let others proudly stand, and, for a while
The giddy Danger to beguile,
With Joy and with Disdain look down on all,
Till their Heads turn, and so they fall.
Me, O ye Gods, on Earth, or else so near,
That I no Fall on Earth may fear.
And, O ye Gods, at a good distance seat
From the long Ruins of the Great.

Here wrapt in th' Arms of Quiet let me lie;
Quiet! Companion of Obscurity!
Here let my Life with as much silence slide,
As Time, that measures it, does glide:
Nor let the Breath of Infamy or Fame,
From Town to Town eccho about my Name:
Nor let my homely Death embroider'd be
With Scutcheon, or with Elegy.
An old *Plebeian* let me die:
Alas! all then are such, as well as I.
To him, alas! to him I fear
The Face of Death will terrible appear,
Who, in his Life, flattering his senseless Pride,
By being known to all the World beside,
Does not himself when he is dying know,
Nor what he is, nor whither he's to go. *Cowley.*

To conclude, the Design of this Fable is to shew, that men, who endeavour to lead their lives in Peace and quiet Security, by being contented with their own Conditions, without desiring the Estates or Honours of others, nor thereby disturbing their Rest, are the wisest and most happy of Mankind, in that they much sooner obtain their Wishes than the Covetous and Ambitious, and rejoice in their humble Stations, till at length they change this miserable and imperfect Life, for one that is blessed and eternal.

FABLE

FABLE XXXIII.

The Peasants, *with their* Hens, Ducks, Pigeons *and* Bees.

SOme Peasants finding the Times so ba
that by tilling their Ground with gre
Labour, by diligently tending their Catt
and by fishing their Ponds, they could g
but a scanty Livelihood, resolv'd, therefo
in a general Meeting not to take so muc
pains as they had done before, but to ende
vour to allure some Hens, Ducks, Pigeo
and Bees to come and live upon their Land
To this end they promis'd them all sort
Liberty and Freedom, offer'd the Fowl
provide them with Nests to breed in, a
the Bees with Hives to store up their Hone
and declar'd besides, that they would t
from the Fowl only their superfluous Eg
and now and then only some of their Youn
and from the Bees only the Wax and Hon
that they stood not in want of themselv
This Project of theirs succeeded so we
by reason of the great number of He
Ducks, Pigeons and Bees, that came a
settled themselves there, that the Peasa
li

liv'd in great Eaſe and Plenty till their Death: but left behind them a parcel of prodigal Children, who having never known what it was to want, made little or no account of the Advantages they reap'd by the Fowl and Bees; and finding that the Hens by their Cackling, the Pigeons by their cooing, and the Ducks by their croaking, diſturb'd their Reſt a mornings, and that they were ſometimes ſtung by the Bees, they determin'd to be rid of theſe Inconveniences: To this end they met altogether, and reſolv'd to take from the Fowl their Eggs, their Young Ones, and their Neſts, and from the Bees their Wax, their Honey, and their Hives, and to make uſe of the Neſts and Hives for their own Service. And accordingly having done all this, the Fowl and the Bees found themſelves under a neceſſity of repairing to other Lands, where they might enjoy more Liberty. But when they were gone, theſe inconſiderate Children ſoon perceiv'd, that for want of the Eggs and Chicken of the Fowl, and the Wax and Honey of the Bees, they were forc'd to work harder than they had done before, and nevertheleſs got but a ſorry Livelihood; they therefore intreated the Fowl and the Bees to return to their old Habitations, giving them abundance of fair Promiſes, how kindly they would be us'd, if they would come back.

But

But they anſwer'd, We are very well wh
we are, and mean to continue here, as lo
as the Peaſants uſe us well; and tho
ſhould be forc'd to change our Abodes
gain, we could not forget how unkin
you dealt by us, and would never come b
to you any more. The Children, hav
had this Anſwer, bitterly bemoan'd t
Poverty into which their Folly had brou
them.

EXPLICATION.

THE *Peaſants* are Governours of very p
Countries and Cities.

The *Hens* are Men of Eſtates.

The *Ducks* are foreign Fiſhermen and Ma
of Ships.

The *Pigeons* and the *Bees* are Merchants,
men who deal in Manufactures, and who are
from a far diſtant Country.

NEceſſity is the Mother of Invention:
when men are fallen into great Misfort
the weight of their Oppreſſions ſharpens t
Judgments, and ſets their wits to work, t
vent and put in execution all poſſible mean
get rid of their Troubles. But men who
brought up in continual Plenty and Proſpe
become thereby dull, thoughtleſs and pr
lazy and ſlow of Body, luxurious and prod
and often fall under very great Misfortunes,
are reduc'd to extreme Poverty.

This daily Experience confirms, by giving us
xamples of many particular men, who, when
allen into great Misfortunes and Want, are
'd to toil and moil like Slaves chain'd to an
ar, and live nearly and thriftily, till at length
ey by that means come to be rich; and when
ey die, leave behind them fooliſh, arrogant,
xurious, prodigal and inconſiderate Children,
ho ſpend their Eſtates, and fall into the once
fortunate Condition of their Parents, nay,
metimes into greater Poverty. This likewiſe
confirm'd to us by the Example of Countries
at are naturally barren and unfruitful, whoſe
habitants enjoy great Liberties and Privileges
om their Governors, and are loaded with
ne, or little Taxes, but only thoſe that the
tural Situation of the Country requires: For,
ur'd by thoſe great Liberties, ſo many Stran-
rs uſually reſort thither, that the common Peo-
e there, by their Induſtry and thrifty Living,
uggle againſt the Inconveniences of that fruit-
s Soil; ſo that they generally fare better than
oſe who live in plentiful Lands; as may be
n in *Venice*, *Genoua*, *Holland*, &c. And on
e other hand, 'tis an evident Truth, that in
untries naturally fruitful, and where the In-
bitants pay little or no Taxes, they will not
e themſelves the trouble of working hard,
r take care to invite Foreigners to live among
m: and that therefore they are negligent in
tivating and improving their Land; and the
ople not being ſtir'd up by Emulation, nor
pell'd by Neceſſity, are more thoughtleſs,
odigal and lazy, and live in a meaner Condi-
n than thoſe who dwell in Lands naturally bar-
ren:

ren: as was ſeen formerly in *Pruſſia*, *Denm*
and *England*; which Countries being heretof
govern'd according to certain Laws, and
according to the Will of one Lord or Prin
were then the moſt happy People of all *Euro*
and were wont with little labour, to live
Plenty and Security. Now tho what we h
already ſaid ſeems to allude to the greateſt
of this Fable, yet the chief Inſtruction is
behind, which we will here ſubjoin: That
Life of Mankind conſiſts either in doing
ſuffering: and that in all that we do or ſuf
partly thro our own Defects, partly thro
Imperfections of the things that happen to
ſomething is always wanting: Inſomuch
while we live in this imperfect World, we
not buſy our thoughts in ſearch of any th
that is perfect in it ſelf, but labour after
ſeek thoſe things only that will bring us
Good than Harm; or avoid and eſc
thoſe that will conduce more to our Detri
than Advantage. And here two great Im
fections and Defects, that are frequent a
men, diſcover themſelves to us; the Firſt is,
often, out of an averſion to the Ill that is
nex'd to good things, they neglect to chuſe
all, and in ſo doing let ſlip the fair Opport
ties, which, laid hold on, would have bee
advantage to them. The Second is, that
often prefer and make choice of that which
do them more hurt than good, and avoid
reject that which would have been more pr
able than hurtful to them. And we particu
ly find, that men, who are in Want and Ad
ſity, often labour with ſo much eagerneſs to

freed from that which pinches them moſt, that to attain that end, they willingly load themſelves with other leſs Misfortunes: and that, on the contrary, men who are in Plenty and Proſperity, are often ſo deſirous to rid themſelves of little Inconveniences, that, like the unthinking Children in our Fable, they thereby draw great Misfortunes upon themſelves, which they did not foreſee.

Thus we ſee, that many Men, when they are arriv'd to years of Diſcretion, are ſo prepoſſeſs'd with the Inconveniences that attend a marry'd Life, that neglecting to make a timely Choice, they afterwards in vain bemoan their Misfortune.

And thus we daily ſee, that Rulers of Countries and Cities, that are but thin of People, and by conſequence poor and needy, often indeed think fit to invite and allure Strangers to come and live with them, and at the ſame time willingly ſupport the Inconveniences that the reſort of many Foreigners occaſions in great Cities: and that on the other hand, Rulers, who never felt the Inconveniences of having but few Inhabitants in their Countries and Cities, never put themſelves much in pain to get Foreigners to inhabit among them, or carefully to keep thoſe who are there already; inſomuch that they often ſo heavily oppreſs all their People, particularly the Foreigners that are there already, by laying great Duties on all Merchandizes and Neceſſaries of Life, that they compel them to retire out of the Country, and deter others from coming over. And laſtly, we find it to be true, that when ſuch Rulers come to per-

ceive their Error, and invite the Inhabitants that fled from them, to return, they cannot prevail with them.

The proper Inſtruction therefore of this Fable is, that neither particular men in their private Affairs, nor Rulers in their Publick, ought to refuſe a great Good, on account of a little Ill that it brings along with it: and that of many Ills that muſt happen to them, they ought willingly to make choice of the leaſt; always remembring this Inſtruction of *Horace*, *Nihil eſt ab omni parte beatum*, No perfect Good is to be found.

FABLE XXXIV.

The Crow *and other* Birds.

A Crow, reflecting that a Raven was very like him, and was nevertheleſs eſteem'd by Men, who held her to be a Prophetical Bird, and that on the contrary, they had but little regard for him, fancy'd with himſelf that the Raven's Croaking was the occaſion of it, and that if he could but learn to imitate he Voice they would value him as much as they did her. Seeing therefore ſome Paſſengers travelling along, he flew up into a high Tree on the Road-ſide, and croak'd as loud as he could

The

The Travellers at first were startled at it, and could not imagine what that hideous Croaking portended: But the wisest among them, taking more particular notice of the Voice and the Bird, told them, 'twas only a silly Crow that chatter'd, and that they ought not to be concern'd at it. Insomuch that the Crow, seeing that his Voice, instead of procuring him the Honour of being look'd upon as a holy Prophet in the Eyes of Men, as he expected it would, was rather likely to get him the Reputation of an idle Chatterer, laid that Design aside, and resolv'd to pass with the other Birds for the most beautiful and richest of them all. To this end having pick'd up here and there, and borrowed from other Birds some of their finest Feathers, he pasted them upon his own, and cover'd his swarthy and black Plumage with them; thinking that he should thus be able easily to deceive the Birds, tho he could not impose upon Men: and therefore he despis'd and slighted all the other Crows, and kept company only with the Peacocks, the Parrots, and other beautiful Fowl; and the more to be esteem'd by them, did all he could to appear in the greatest Pomp of them all. But a simple Swallow, who formerly had known the Crow and all his Relations, chanc'd to fly that way, and seeing some of

her own Feathers on the Crow's back, call'd to mind that he had once been bragging, that Swallows were not to be compar'd to him in Beauty, for that they were ſeen only during the Summer, and could not weather out the Winter; but that he bloom'd and flouriſh'd both Winter and Summer, in the ſame Country and the ſame Feathers: She therefore took this Opportunity to revenge her ſelf of him, by taking all her own Feathers wherewith he had trick'd himſelf up; and the other Birds, who were already weary'd out with his Arrogance, ſerv'd him the ſame ſauce, and having ſtript him bare, drove him out of their Company. So that the poor Crow was forc'd to return to thoſe of his own kind, who not having forgot, that, when he was array'd in all his gaudy Feathers he was wont to deride and deſpiſe them on account of their homely Garb, did the like by him now, and would not ſuffer him to come near them. Thus he was reduc'd to ſpend the reſt of his Days in Solitude, Grief and Poverty, ſcorn'd and derided by his Betters, his Equals, and his Inferiors, and died at length in Miſery.

EXPL

EXPLICATION.

BY the *Crow* the Antients underſtood, crafty, talkative, proud and arrogant Fellows.

By the *borrow'd Feathers*, Hypocriſy; or Eſtates that are not our own.

By the *Swallow*, ſimple and careful Men.

By the *Peacocks* and *Parrots*, oſtentatious Men, and Courtiers.

THO all Men agree in the Deſire of being outwardly eſteem'd and honour'd by others, yet the Courſes they take to arrive thereto are different, nay, even contradictory, according as the natural Inclinations and Judgments of Men are different, or oppoſite to one another. For, virtuous Men, not deſiring to have any exterior Reſpect or Reverence paid them above their interior Worth and Deſerts, live open-heartedly, and without any manner of Diſſimulation, being fully perſwaded, that Honour is the Shadow of Virtue, and always wont to follow her: Beſides, if they fail or fall ſhort of the Eſteem which they deſerve, by reaſon of the Ignorance or Inſincerity of thoſe that give their Opinions of them, they always comfort themſelves with a good Conſcience. But, on the contrary, vicious men deſiring to be outwardly reſpected and honour'd above their Deſerts, in order thereunto make uſe of thoſe means that are next at hand. Thus the great Men of this World, as Kings, Princes, and the like, endeavour to make themſelves be rever'd by their over-grown Authority and bare-fac'd

Violence, while the little Villains labour after Honour by making uſe of Hypocriſy and Deceit. And for that this Fable makes mention only of haughty Hypocrites and Cheats, we take notice that the poorer ſort of them being men of low Fortunes, and having no Eſtates themſelves, commonly ſeem to deſpiſe and ſet at nought all manner of Ambition, Riches, ſtately Dwellings, coſtly Apparel, nice Eating, and whatever elſe is vain and fleeting: and moreover, that by their ſtudy'd and trailing Words, and by their affected Geſtures, they ſeem in good earneſt to adviſe us to Humility and Morality, and to keep a good Conſcience. Thus they pretend to make it their whole buſineſs to advance the Glory of God, the Intereſt of the Church, and particularly to take care of the Salvation of others. And yet this holy Farce is all deſign'd only to make themſelves paſs for men of great Sanctity, that under that Cover they may tyrannize over the Souls and Thoughts of other men, and in the mean time pamper themſelves up at their eaſe in Luſt and Luxury. And foraſmuch as these hypocritical Works are acted openly in the eyes of men, and that they are careful to conceal their luſtful Deſires, by contenting them only in ſecret, and among one another; it follows that wiſe men only diſcover their holy Hypocriſy, and will not be ſeduc'd by it. And ſo that the number of ſuch men is very ſmall, in compariſon of the ignorant Multitude that ſuffer themſelves to be miſled, they are forc'd to conceal the Crimes of theſe Pretenders to Sanctity, or to ſpeak of them but ſparingly, and to Perſons whom they dare truſt.

B

But we may farther obſerve, that among theſe proud and poor Men, there is another ſort of them, who have Eſtates and Riches enough, to make themſelves believe, that they are reſpected and honour'd by others far beneath their true Worth; inſomuch that to gain a greater Eſteem, they take a Courſe quite contrary to that of the above-mention'd Hypocrites. They talk big and ſwagger, dreſs fine, eat and drink high, till they have run out all; and then they live upon the Borrow, and taking up upon truſt: And thus they *Beau* it for a while, till by ſome Accident or other, one of the Creditors will have his Debt, and the others ſoon follow the Example; and when they have plum'd the Jark of all his Gawdery, he falls into neceſſity and want, abandon'd, derided and deſpis'd by all men.

Of the Hypocrites, we daily find Examples in all Religions and Sects of them, whether *Jews*, *Gentens*, *Chriſtians* or *Mahometans*; and chiefly among the Prieſts, Monks and Miniſters, whenſoever they are gifted with the art of talking ſoothly; moſt of whom, tho they are honour'd as Saints, are in truth and in deed very vicious Diſſemblers, and diſcover'd to be ſuch by men of common Senſe and Underſtanding; but worſhip'd by all the Fools, who ſcarce deſerve to be reputed as men, and yet are far more in number than the Wiſe.

Of the oſtentatious Pretenders to what they are not, we daily ſee Examples in half-learned Men, who, deſirous to be thought men of great Learning and Knowledg, write voluminous Books, collected out of the Works of many

others, and put together in ſuch a manner, a
plainly proves they underſtood not the tru
ſenſe and meaning of the Authors from who
they made their Extracts; and have indeed, b
perverting the ſame, made it as much their ow
as if they had truly been the Authors of i
But when they come to be narrowly inſpecte
their Ignorance is expos'd and laid open to th
deriſion of all men.

In like manner, among the men made up
ſhew and emptineſs, may be plac'd thoſe Ci
zens who would be thought to be richer th
they are; and who, to drive a Trade and li
above their Condition, take up Mony upon In
reſt: and nevertheleſs for their Pleaſure p
chaſe Houſes and Gardens in the Country, a
keep Horſes, Coaches, Hounds, and Hawks,
their Diverſion. But when the Creditors call
their Debts, the Citizen turns Bankrupt, a
falls into Shame and Miſery.

So that the true Deſign of this Fable is to te
us, 1*ſt*, That we ought to be contented w
our own Condition; and that to pretend to
better than we are, expoſes us to Scorn and m
Misfortunes; at leaſt that men of Underſtand
always diſcover us for what we are. 2*dly*, T
Hypocriſy is practis'd only by the vileſt and w
of men, and detected only by the wi
3*dly*, That whoever ſtands not upon his
bottom, but ſupports himſelf by what he b
rows from others, will not fail to be very m
rable at long run.

FAB

Fable XXXV.

The Aſs *and the* Gardiner.

An Aſs, who had hir'd himſelf for a certain time to ſerve a Gardiner, and who therefore could not refuſe to work for him, but went every day early in the Morning to the Garden, and returned every Evening loaded with Pot-herbs, having ſcarce had time all day to fill his Belly, grew much diſſatisfy'd with his Condition; and tho his Maſter conſtantly gave him what by his Bargain he was oblig'd to give him, yet he beſought *Jupiter* that he might be ſold outright to ſome Maſter; hoping that when he ſhould become the Property of any man, more care would be taken of him, and that he ſhould not be held to ſo hard Labour, as he was by his preſent Maſter, whom he ſerv'd only as a Hireling. The God granted his Requeſt, and he was ſold to a Brick-maker, who made him carry heavy Loads of Clay and Bricks over a barren Ground, where grew neither Graſs nor Clover for him to feed on, and would ſcarce give him time to eat the ſmall Portion of Thiſtles and Straw that

that he allow'd him; but us'd him like an Aſs as he was for having ſold himſelf into Slavery: Inſomuch that the poor Beaſt once more beſought the God, that he might have another Maſter. His Prayer was heard again, and he was ſold to a Tanner, whom he obſerv'd daily to kill other Beaſts of more value than himſelf, only for the advantage of having their Skins: This put him into a deadly fright, and made him burſt out into the following Complaint. Ah! Wretch that I am, he cry'd, for not having continu'd to ſerve my firſt Maſter: And more wretched that I am for having ſold my ſelf outright into Slavery: But moſt of all wretched now that I have got a Maſter ſo cruel, as daily to kill harmleſs Beaſts for his Profit, and who, when he has work'd me off my Legs, will not fail to kill me at laſt, and flea me for my Hide.

EXPLICATION.

BY *Aſs* the Sages here underſtand the ignorant and laborious Commonalty of an imperfect or ill-conſtituted Republick.

By the *Aſs's firſt Maſter*, a hir'd Chief of the Republick, who, tho he have little more than the Name of being Lord or Sovereign thereof, has nevertheleſs Power enough to make himſelf be plentifully maintain'd by the Inhabitants.

By

By his *ſecond Maſter*, one who has indeed made himſelf Sovereign of the Republick, but is obey'd nevertheleſs by all the People, for that he governs according to Juſtice and the known Laws and antient Cuſtoms of the Country: Mean while he gives himſelf no trouble in taking care for the Subſiſtence of the laborious Commonalty; howbeit he cannot arbitrarily command them, like Slaves, to obey him in all that he liſts.

By his *third Maſter* the Antients underſtood, one who is born a Prince, and brought up in all manner of Exceſs and Luxury, and makes it his whole ſtudy to put to death or baniſh the principal Inhabitants, that he may confiſcate and ſeize their Eſtates, as likewiſe to make Slaves of the Commonalty, and ſtrip them of all they have; ſo that to preſerve their Lives they muſt ſubmit to do and ſuffer whatever the Tyrant thinks fit to enjoin or lay upon them. From whence we may thus argue.

ALL men are ſo ſenſibly touch'd with their preſent Misfortunes, that they wiſh and labour all they can for eaſe, or to be wholly freed from the oppreſſing weight. But the Wiſe and the Fooliſh take different Meaſures: For the wiſe men know that they may well fall from bad to worſe, and therefore ſeek not ſo much to change their Maſters, that is, their Rulers, or their preſent Ills, as to meliorate the Form of the Government, and to take away for ever the Inconveniences of it. And if after a mature Deliberation they can find no probability of making it better, they think it more adviſable to ſup-

port

port in Patience the Ills to which they are acc
ſtom'd, than to change them for others no le
if not more difficult to be born. Fools, on t
contrary, when they lie under Misfortunes, a
never wont to conſult the Wiſe; but upon t
leaſt appearance of bettering themſelves
change, with open Arms they madly embra
the firſt that offers, whether of Men, of Rule
or of things, and are often more oppreſs'd th
reliev'd by it. A Truth plainly diſcover'd to
in this Fable, where the laborious Inhabitants
an ill-conſtituted Republick, unknowing in St
Affairs, having hir'd a Chief to rule over the
found, that inſtead of promoting the Intereſt
his People, inſtead of governing them and the
Affairs according to the old Laws and Cuſtoms
the Country, and inſtead of eaſing them of the
Burdens, as much as poſſible, as by his Duty a
ſolemn Oaths he ought to have done; he on t
contrary made no ſcruple to oppreſs them
all things, as well relating to the Publick,
their own private Affairs; nor did thoſe ignora
Inhabitants reflect as they ought to have don
We cannot get rid of him without running t
danger of falling into a great Miſchief, and ther
fore ought to wait in patience, till the time th
we are hir'd to him for be expir'd: in hopes th
the wiſer Inhabitants will by that time have i
vented ſome better Method to ſecure the We
fare of the Publick. But it preſently came in
their thoughts, that a Proprietor would ta
more care of his own, than a Hirpling would
what he had the charge of only for a certa
time: That Parents are wont to take more ca
of their own Children than of their Pupils,
ſuc

ch as are committed only to their Care. Then
e mad men they run to find a Maſter, and
hen they have got one, they perceive too ſoon,
at Maſters pretend to do what they think fit
ith their own, and that there is a great Diffe-
nce between having a Father and a Lord: That
Father labours and takes care to maintain and
eed up his Children, and to ſave and lay up
mething to leave them: But that a Maſter is
ont to be maintain'd in Luxury by the Labour
d Toil of his Slaves; and that when he comes
die, he gives not any thing to them by whom
got all, but to his own next Heirs. In a
rd, they find that this ſecond Maſter, pretend-
g to have more Right to burden the Inhabi-
nts than the former, makes it his ſole buſineſs
ſatisfy his own Deſires in every thing: and to
t end, endeavours all he can to deſtroy the
berties and Rights of the People, and not on-
to take and beſtow their Eſtates as he ſhall
ink fit, but alſo to make Slaves of their Per-
ns, and imploy them in all manner of Drud-
ry. Then they begin to long to be deliver'd
m the Hardſhips and Grievances of the Go-
rnment; and being raw Novices in Affairs of
te, are ignorant that thoſe Inconveniences
inſeparably annex'd and inherent to the
yal Authority or Kingly Power, and lay the
ole blame on the Perſon of their Maſter, as
all their Misfortunes proceeded from his na-
rally vicious and ill Inclinations: They long
pray therefore to change him for another,
dly perſwading themſelves that he will be
ter than the two former: But when they have
the third Maſter, they find that he, ſetting
before

before his eyes the Examples of his depos'd P
deceſſors, confirms himſelf in his Sovereign
by turning out of their Imployments, baniſh
or putting to death, under ſome ſpecious p
tence or another, all the Inhabitants who
eminent for their Knowledg, Virtue or Rich
and that are ſuſpected to be diſaffected to his G
vernment, and to be deſirous of recovering th
former Liberty, to the end, that he may
length enjoy all their Eſtates; and to extinguiſh
by this means among his Subjects the very
membrance of paſt Freedom, and then red
them ſo low by Taxes and Impoſitions, wh
he will arbitrarily lay upon them, as to ren
them incapable of retrieving their deareſt Lib
ty, to which they muſt bid adieu for ever,
ſubmit themſelves to the ſlaviſh Yoke of th
third Lord.

'Twere needleſs to produce any ſorrow
Examples to confirm our preſent Argume
for that we have well nigh felt the ſmart of
our ſelves, and therefore have abundant rea
to make our earneſt Supplications to Almigh
God, that he would give us the Will never
ſubject our ſelves, like the Aſs in our Fable, a
the Power never to be ſubdu'd by Force to
Obedience of a Tanner.

FABL

Fable XXXVI.

The Cock *and the* Fox.

A Hen earneſtly forewarn'd her Chicken to take care of falling into the Wiles nd Power of Foxes; yet it happen'd that ne of them being grown up to be a Cock, rtly thro the little regard that he had to s Mother's Advice, and partly thro a vain nagination of his own Strength, was ſo prudent as to come within the reach of a x, who laying hold of him, would im-diately have kill'd and eaten him, had t a ſudden and dreadful Storm ſo ter-y'd him, that he let go the Cock out of ravenous and blood-thirſty Jaws: Who s no ſooner a little come to himſelf, but he gan to reflect, how near he was to have his dear and precious Life; and the dread it made ſo deep an Impreſſion upon him, t a little afterwards he was almoſt ſcar'd of his Wits only by a Fox's Skin that he nc'd to ſee lying on the Ground, and ran m it as faſt as he could; for which the o-r young Poultry laugh'd at him. But he wer'd, Brothers, had you, like me, been in

in the Jaws of a Fox, you would not onl be afraid of his Skin, but alſo of his Foo ſteps, nay, even of his very Shadow.

EXPLICATION.

BY the *Hen* in this Fable the Antients unde ſtood, Fathers and Mothers, or old Peopl

By the *Chicken* and *Young Cocks*, Children Young People.

By the *Fox*, a wily Tyrant or Uſurper.

THO when Men by a needful and thorou Inquiry into things, come to have a cle and diſtinct Notion of them, and have take Reſolutions accordingly, they ought to be perfectly ſatisfy'd of the Truth or Falſhoo Uſefulneſs or Unuſefulneſs of them, as not have the leaſt doubt concerning them: We fi nevertheleſs, that we have no ſooner turn'd o thoughts aſide from thoſe clear and diſtinct Re ſons, but we begin to waver in our Reſolution and are not perfectly ſatisfy'd, till our own E perience has confirm'd us that we judg'd aright

Since therefore the Weakneſs of Men is great in not daring to rely on their own go Reaſon and Senſe; and ſince we cannot be well aſſur'd of the ſoundneſs of the Judgme of other men, or of the Sincerity of their Lo towards us, as we are of our own Thoughts, a of the Affection that we bear to our ſelves: no wonder, if we truſt leſs to the Advice of thers, than to our own, nor that we do not ways value it according to its intrinſick Wor

and follow it accordingly, till Experience has likewiſe taught and convinc'd us of the Truth and Uſefulneſs of it.

And this is the reaſon that young men, partly for want of Experience, partly for that they are ſeduc'd and led aſtray by their violent Paſſions, are apt to truſt too much to their great Strength, and to ſlight and deſpiſe the Inſtructions and Advice of the Old, and thereby run themſelves into frequent and great Dangers, in which many of them are loſt; for, *Quem ſæpe tranſit Caſus, aliquando invenit. Senec. Herc. Fur.* The Pitcher never goes ſo often to the Well, but 'tis broken at laſt. This too is the reaſon that thoſe who have had the good Fortune to eſcape from great Dangers, not by virtue of their own Strength, but by means of ſome wonderful unexpected Accidents, and who are mean while advanc'd in Years, become thereby ſo prudent and circumſpect, that out of a becoming over-caution and needleſs fear they take care to keep themſelves not only from harm, but alſo from all that has the leaſt appearance of it, and are ſcar'd, as we ſay, even at their own Shadows. Inſomuch that they are commonly derided by the Young, who never prov'd the like Dangers, and who do not reflect, that whatever is uſeful to us, and, if once neglected, loſt for ever, ought to be guarded with our utmoſt Care, and that we ought to beware of every thing that has but the leaſt appearance of being likely to deprive us of it: nor moreover that we ought to avoid with all our diligence whatever has the leaſt poſſiblity of being the cauſe of our Ruin: according to this Advice of the Politicians: *Take care to do what may hurt thee, but can do thee no*

Good; and be ſure to do that which cannot hurt thee, but may be of advantage to thee.

Theſe are the wiſe Leſſons of the Old, which they are continually, but to no purpoſe, pealing in the Ears of the Young, who, like raw and untaught Actors, coming to tread the Stage of this World, are always ſeen to bend their ſteps in the Paths of Danger. But 'tis not only particular Perſons who are thus inconſiderate in the management of their own private Affairs: for even thoſe who are in publick Capacities, and as Rulers and Governours, ought to take care of the publick Welfare of Countries and Cities, are guilty of a much greater Neglect, when after that by their Careleſneſs and Imprudence they have brought the Republick to the very brink of Danger of loſing for ever their Common Liberty, and that they, not by their own Wiſdom, but by the unſpeakable Mercy of God come to be in a condition of recovering it again, the leaſt appearance of Self-Intereſt is able to prevail with them, to tread again in the ſame Road of common Deſtruction, by placing over themſelves and their People, ſome other Tyrant or Uſurper, inſtead of him from whom the good God had freed them. Of which we might produce Examples from the many Republicks of *Greece*, as well as from that of *Rome*: But we will paſs them by, and mention only *Florence*; the Governors of which Republick, after many unexpected Deliverances out of the hands of the Tyrants, at laſt drove away *Peter* of *Medici*, who, in the Year 1496, intending to ſurprize that Town with a Thouſand men, as well Horſe as Foot, was ſo retarded in his March by unuſu-

unuſually dark and rainy Night, that coming too late before the Gates, he was ſhut out: and thus the Governors of that Republick, were, by the Providence of Almighty God only, protected from falling into the hands of that Tyrant. But afterwards mutual Diſcords and Diſſenſions ariſing among themſelves, they neglected to take care to exclude his Succeſſors from the Adminiſtration of the Republick, and, in the Year 1531. were compel'd to give up their Freedom, and ſubmit themſelves to *Alexander* of *Medicis*, whom they acknowledg'd for their Duke. And would to God that we had never ſeen in our own Country the like Attempts of the Chiefs and Rulers of our Commonwealth; and may the ſame Divine Providence that has freed us from thoſe Dangers, protect us from falling into the like again.

To conclude; the true meaning of this Fable is, that any Man, who, like our fabulous Cock, has once had the good Fortune to be deliver'd from the Power of his Enemies, cannot be too careful to protect himſelf from falling into his hands again. And that all ſuch Rulers and Governors, who, by the Providence of God only, have eſcap'd the Danger of loſing for ever the Publick Liberty both of themſelves and their People, which is a Civil Death, and who nevertheleſs take no care to prevent themſelves from falling into the like Dangers again, are much more worthy of blame than the Cock of our Fable; and certainly, either they, or at leaſt their Children, like Wretches doom'd to Slavery, will end their days in Anguiſh and Shame; when they once, but too late, come to reflect,

all the endleſs Treaſure, which with vaſt Labour they had got together, for the benefit of themſelves and their Children, will all be taken from them by force, and imploy'd to pay for the Shackles with which they are fetter'd, for the Rods with which they are ſcourg'd, and to reward the Executioners that torment them.

FABLE XXXVII.

The Aſs *carrying a Holy* Image.

AN Aſs was made uſe of by certain Prieſts to carry a Holy Image on his Back; and to make him be more reſpected than Aſſes generally are, they were wont to deck him up with Cloth of Gold and Silver Tiſſue. Now the Aſs took notice, that wherever he came with the Image Men bow'd down to him out of Devotion, meaning indeed to worſhip the Image, as well as the gawdy glittering Aſs: However he took it all to himſelf, and believ'd that theſe unuſual Reſpects were paid him, for that he was indeed worthy of them on account of his excellent Underſtanding, his fine Shape and beautiful Ears. Mean while the Prieſts took notice that the Aſs would always go his own pace, neither faſter nor ſlower than he ha

had a mind to himſelf, and neither turn to Right nor Left, as they would have him; and therefore they chang'd their minds, and reſolv'd to make uſe of him no more in their holy Proceſſions, but ſold him to a Pedlar. However he ſtill retain'd the ſame good opinion of himſelf, and at length abſolutely refus'd to carry any Burden, tho his new Maſter did all he could to perſwade him: but when he found that fair means could not prevail, he made uſe of foul, and, giving him many a cruel Blow, reproach'd him beſides: That his great Ignorance and Dulneſs had hinder'd him from comprehending that all the Worſhip was paid to the Image which the Prieſts had given him to carry; that the Reſpect which the common People had ſhewn him was only on that account; and that, if he had not had it on his back, he would have had no more Reverence paid him than the other Aſſes. In ſhort, he was forc'd to ſubmit to the ſame uſage that his Brother Aſſes had, who, as well as the other Beaſts that he had before deſpis'd, derided him for his Folly; inſomuch that in a little time he dy'd for grief.

EXPLICATION.

BY the *Prieſts* we mean all Men who have the chief Authority either in things Eccleſiaſtical or Civil.

By *carrying a holy Image*, to be in any great Imployment either in Church or State.

By the *Aſs*, an ignorant Fellow of little Judgment and Experience.

ALL men love and take great care of their own Welfare, but are little concern'd for that of the Publick, and for that of other men no farther than they believe it will conduce to their own. This we ſee chiefly in men who are either born or arriv'd to ſo high a Station, as to be above the reach of that Puniſhment, which in Juſtice and according to Law they ought to ſuffer for the neglect of their Duty in it.

Thus theſe holy, wiſe and reverend Prieſts who are God Almighty's Stadtholders, or Gods upon the Earth, having no body above them take ſo little care of the Honour of their God that to eaſe themſelves of a Burden which belongs to them to carry, they commonly are not aſham'd to ſet the Image of God on the back of a fooliſh Aſs, whom they bedeck with Gold and Silver, thinking that ſufficient to keep up the Reputation of their Religion with the common People, who regard only the outward ſhow of things. And we daily ſee in like manner, that not only in Kingdoms, but alſo in ill-conſtituted Republicks, the chief Imployments in Church and

nd State are often truſted in the hands of Per-ons who are very incapable of them. And that hey nevertheleſs, partly on account of the Au-hority of their Office, and partly by reaſon of he great State and Splendour in which they live, re ador'd by the common People as if they ere more than Men; and hence they conceive high an opinion of themſelves, which gene-lly proceeds from great Ignorance and want of dgment, that they at length believe them-lves truly worthy of their Imployments, and deſerve the Honour which the unthinking ultitude gives them. And therefore they wardly exalt themſelves far above their Equals, t only while they continue in their high Poſts, d by conſequence are honour'd and flatter'd all the Inhabitants, but alſo after that for eir Ignorance and want of Judgment how to have themſelves in their Stations, they are n'd out; imputing their Diſgrace not to eir own Incapacity, but Misfortune, or to the ſe and malicious Calumnies of their envious als, who have baſely traduc'd them to the vereign, in hopes of raiſing their own For-es upon their Ruins. Inſomuch that deſirous l to keep their former Honour and Reſpect, being now regarded with other Eyes, eſpe-lly by their Equals, who were envious at their eatneſs, and by wiſe men who never paid n any Reſpect but on account of their Im-yments, they will ſee themſelves leſs reſpected honour'd than they indeed deſerve; and will r at every turn, that they are not only Aſſes, dull, heavy, ignorant Aſſes, and incorri-le Blockheads. And this Contempt is com-

monly ſo inſupportable to their haughty Soul that they languiſh away the reſt of their Day and as they liv'd unbelov'd, ſo they die unl mented. On the contrary, men who prudent judg of the different Degrees of Honour th are due to them when they are in the chief I ployments of the State, and to their Perſo only as private men, and govern themſelves a cordingly, are always eaſy and content whate arrive to them. To this purpoſe my Lord *V rulam* tells us in his Apothegms, that Sir *Thom Moore*, who was Chancellor of *England* in t Reign of *Hen.* 8. kept a Table and Equipa ſutable to that Great Office: particularly he te us, that at Church his Lady ſate in one Pew, a he in another; and that he us'd when the Divi Service was over to ſend one of his Servants her with this Meſſage: Madam, my Lord Cha cellor is going. Upon which my Lady roſe u and home they went in their Coaches in gre State together. But when the King took t Great Seal from him, and turn'd him out of Office, he immediately retrench'd his Famil and made it ſutable to his private Capacity: ſomuch that the very next Sunday after, he we to Church with one Coach and one Servant on and when the Service was over, told his La himſelf by way of Jeſt, Madam, my Lord gone; and led her to the Coach, as the co mon Citizens did their Wives. And certai ly 'tis a great piece of Wiſdom to know ſelves in the different Stations we are in, a with Joy and Evenneſs of Mind to behave ſelves accordingly.

This Fable therefore teaches us, that men who are reſpected and honour'd on account of their high Imployments, ought always to remember, that if they have any regard to their Content and Quiet, they ought well to inquire into their own Worth, and not ſet a greater value on themſelves than they would deſerve as private Men, and if they had no holy Image to carry.

FABLE XXXVIII.

The Eagle *and the* Fox.

AN Eagle and a Fox having contracted great Friendſhip together, the Fox brought her Cubs and laid them at the foot of the ſame Tree in which the Eagle had her Neſt of Young Ones: who being pinch'd with Hunger, ſhe forgot and broke all the Laws of Friendſhip. For while the old Fox was gone abroad to get Meat for her Whelps, the Eagle took them one by one out of their Kennel, and gave them her Chickens to eat, thinking with her ſelf, that if the Fox ſhould get notice that ſhe had taken them, ſhe could not do her any great hurt: and indeed the Fox being come back, and ſuſpecting that the Eagle had play'd foul with her,

her, could not at that time revenge her self any otherwiſe than by reviling and curſing her.

This Impunity made the Eagle more venturous in Miſchief; and thinking that ſhe had found a fine Opportunity to feaſt both herſelf and her Young ones with the Fleſh of a Goat that had been offer'd up to the Gods, ſhe flew to the Altar, and took away the fartheſt piece of it, but without obſerving that a Coal ſtuck to the bottom of it, ſhe laid it in her Neſt, which taking fire, the unfledg'd Eaglets leapt out; but not being able to fly, fell a Prey to the Fox.

EXPLICATION.

BY the *Eagle* the Antients underſtood a Man in Power, or a King or Prince.

By the *Fox*, a wily Man, or a dextrous Courtier.

FOraſmuch as even the moſt fortunate of Men are found to be very ignorant in the things that nearly concern them, and ſubject to great Paſſions of Soul and many bodily Wants and Imperfections; and for that of themſelves and being alone, they cannot get rid of them, but ſtand in need of the Aſſiſtance of others: it follows from thence that they ought not to live like Angels, or wild Beaſts, that is to ſay, in as deep Solitude as they, but to enter into Fellow-

ſhip

ip and contract Friendſhip with others, to the
d, that as much as poſſible they may avoid the
conveniences, and encreaſe and enjoy the Plea-
res of this Life. And whereas all men are ei-
er our Superiors, Inferiors or Equals, and that
is of great importance to us to converſe and
familiar with one rather than the other of
em; it behoves us well to conſider, with which
them we ought to contract a Friendſhip; that
to enter into a mutual Community of Joy and
Grief, of Truſt, Advice and Aſſiſtance,
d to enjoy all thoſe things in common. Now
all Friendſhips 'tis requiſite that both Parties
ould have a mutual Power and Will to do and
joy the ſame things; or, at leaſt, if either of
em be wanting, it muſt not be the Will; for
Power to act, without the Will, is fruitleſs
d vain. So that in entering into Friendſhips
chief thing to be conſider'd is the good Will;
a feign'd indeed, but no true Friendſhip can be
ween men who do not will and deſire the ſame
ng.

Now becauſe a Superior fancies to himſelf that
cannot eaſily fall into the Inconveniences to
ich he ſees his Inferior expos'd, he is there-
e leſs cool and earneſt to imploy his Power
Strength to the advantage of his inferiour
end: Nor can he, by reaſon of his Greatneſs,
ll comprehend the Misfortunes of thoſe that
below him, nor give them the needful Com-
t and Relief ſo well as if he were in the ſame
dition with them. Moreover, the Advice or
queſt of a Superior muſt be taken by his Infe-
r for a Command. Beſides, the Superior,
wing that his Inferior cannot comfort, ad-

viſe

vise nor assist him so effectually as if he were
Equal, is much more backward on his part
shew him the like Kindnesses. And this Coolne
or Indifference, nay rather Unfaithfulness, pr
ceeds from this consideration; that it is less d
gerous to break the Laws of Friendship with
Inferior, for that he is not so capable of wre
ing his Revenge as a Superior or Equal, and th
therefore with greater safety a man may prej
dice and be false to his inferior Friend.

But in Friendships among Equals, we may o
serve the like, or almost the same Knowled
Desires and Power: and they continually refle
on the common condition of Humanity, and th
what has happen'd to one Friend may easily ha
pen to another. And this Similitude or Likene
renders both Parties more desirous to impart a
communicate to each other their mutual Secre
of Grief and Joy, and more capable of giving a
taking Advice, and of assisting and receivi
Assistance from one another. Insomuch th
when a man has discharg'd his Sorrow to h
Friend, he seems to be eas'd of half the Burde
and on the other hand, when he has inform
him of his Joy, he seems to have a double Ca
to rejoice. And these are the Reasons that, fro
all times, Friendship has been esteem'd and call
a holy thing, the Salt of our Lives, and th
next to Religion it ought to be held sacred a
inviolable: And indeed it has all along been o
serv'd, that men, who are false to their Friend
commonly make no conscience of being false t
their God: And that all who have violate
those two holy things, their Friendship and the
Religion, are generally held in such detestatio
bo

th by God and Man, that, when they leaſt ink of it, ſome meaner Perſons than themves, whom they before had baſely and treaerouſly wrong'd, come to get an opportunity, d never neglect to do them all the Miſchief y can.

It is therefore very imprudent in Inferiors to ntract Friendſhip with their Superiors. And ought particularly to be mindful, that Kings d Princes, who think they cannot lie under Obligation to their Inferiors, eſpecially to of their own Subjects, always believe themves at liberty on their part to ſhew Friendſhip not to their Inferiors, nay, even to take a- their Lives. So that Inferiors, tho they the Favourites and Confidents of Kings and nces, ought always to remember this Saying the *Italians*: *Lo Stato non ha Sangue.* The te has no Blood; that is, Kings and Princes Friends and Relations to no man. They may eed, but ſeldom, have any Friends of their ; and that they are wont not only to abantheir Friends in neceſſity, but alſo to oppreſs deſtroy them: So that the moſt crafty and ſt Courtiers, when they have contracted a ning Friendſhip with their Maſters, cannot id thoſe Misfortunes. Thus we read, that Renown'd Courtier, *Philip de Commines*, was miliar with *Charles* Duke of *Burgundy*, that, once return'd from Hunting together, and e with the Duke in his Chamber, he deſir'd after he had try'd in vain himſelf, to help off with his Boots. The Duke pull'd off of them, and immediately laid him over Head with it, with this Expreſſion: Let this

teach

teach you never more to make a Servant of y
Maſter. *Commines* was ever afterwards deri
for his Saucineſs by his Fellow-Courtiers, w
gave him the Nick-name of *Boots:* and this v
Action of his was one of the reaſons that m
him leave his own Country and his Maſter; a
indeed was enough to have occaſion'd his De

And it frequently happens, that Great M
who have perfidiouſly wrong'd their Inferio
who leave Vengeance to God, are often by
unavoidable Providence puniſh'd for their Bre
of Faith, when they leaſt expected it.

The true meaning of this Fable is therefore
teach us, that even the Foxes, that is, the wi
of Men, ought to make no Friendſhip with
gles: for that the Eagle in her neceſſity wil
cruel and faithleſs to her Friend the Fox, bec
ſhe is inferior to her. And that God, as K
of Kings, is wont to ſet ſo great a value on
ſacred Bands of Friendſhip, that he ſeldom f
to puniſh the Eagles, that is, the mightie
Men, for their Violation of it; and that,
the Comfort and Joy of thoſe whom they
before oppreſt and injur'd, he takes his tim
deſtroy them, when they are preparing to
yet greater Villanies.

FAB

Fable XXXIX.

The Commonwealth of Apes, *and the* Maſter *of a* Ship.

A Certain Maſter of a Ship, who had had much Experience, and was very kilful in the Art of Navigation, and who went out of *Europe* in ſearch of undiſcover'd lands, was, in the Latitude of 140, and in the Longitude of 25 Degrees to the South-ward of the Line, caught in a terrible ſtorm, which drove his Veſſel on a Coaſt of which he had never heard in all his Travels, and where his Ship was caſt away, and all the Crew loſt, except only himſelf, who was thrown alive by the Waves upon the unknown Iſland. Immediately he walk'd up and down to diſcover whether it were inhabited by Men, and in hopes of getting ſomething to eat: But he found at length that not Men, but Apes dwelt there, who nevertheleſs ſpoke *Dutch* very well, and in many things ſeem'd to be like rational Men. He likewiſe found that thro great Negligence they had juſt then let all their Fire go out, except only a little Coal: and that they were

were at a mighty loſs how to recover i
However they had got ſome Glowor
together, and having laid them and a gre
deal of rotten Wood upon the live Co
they were blowing with all their might an
main, hoping by that means to kindle t
Wood. Obſerving therefore what the
were doing, he ſpoke thus to them: Lovi
Friends, you labour not only in vain, b
the more you work the worſe it will b
for unleſs you leave off blowing upon tho
Worms, that Wood and that Coal, yo
will quite put out the little Fire that remai
Take away therefore what you have laid up
the Coal, and inſtead thereof lay ſome withe
and dry Leaves, which without any blowi
will kindle into a Flame, and ſet your gre
Wood on fire. To this Advice the Ap
anſwer'd, Thou art a Stranger but j
come aſhore, and yet preſum'ſt to kno
better than we what we ought to do f
our common Good: It becomes not th
to give us advice, unask'd; but it becom
us to tell thee, that we already ſee t
Worms and the Wood begin to ſparkle an
take fire: So that it wants only a little mo
blowing to make it break out into a Flam
we therefore adviſe thee to help us blow, f
otherwiſe it ſhall be the worſe for th
The Maſter, ſeeing on what a Shore his
fate had thrown him, did as the Apes co
mand

manded him, till between them both they blew it all out; and from thenceforward paſs'd the reſt of their Days without Fire in great Want and Miſery.

EXPLICATION.

BY the *skilful Maſter of the Ship* the Antients underſtood a Man of great Experience and Underſtanding.

By the *Apes*, Men ſo ſenſleſs, as not to know what is good for them, but deſpiſe all wholeſom Advice.

By the *Coal of Fire*, the common Liberty, and Neceſſaries of Life.

By *Gloworms and rotten ſparkling Wood*, all Statutes and Laws, under colour whereof, and that they are made for the benefit of the Publick, all the Inhabitants of a Country or City are oppreſs'd and hinder'd in their ſeveral Callings and Trades.

By the *wither'd and dry Leaves*, the poor Comonalty, who toil and labour hard to get a Livehood in the beſt manner they can, and thereby make the Countrys and Cities encreaſe and flouriſh, till they are oppreſs'd by new Laws and Statutes, and either wholly driven away, or their Trades render'd fruitleſs and of no uſe to them.

THat Men in general are very much addicted to follow the bent of their own Inclinations, and very unwilling to comply with the Deſires of others, we plainly diſcover, when the Strong

have any thing to do with the Weak, or Knaves with honeſt and plain-dealing Men. For they never endeavour to bring the Honeſt and the Weak over to their Party by force of good Argument and Perſwaſion, but compel them by Violence, or ſeduce them by Deceit. This we ſee chiefly practis'd by thoſe Politicians and Eccleſiaſtical Perſons, who have the Government of Lands, Cities or Churches; and from thence it is become a common Saying among us, *That the ſtrongeſt and moſt impudent have the greater part of the World, and that it is govern'd either by Knaves or Fools.* Of this Truth any man will eaſily be convinc'd, who will but take the pains to reflect on the Defects of a Monarchical Government, as well in Temporal as Eccleſiaſtical Affairs: and that at this day almoſt all the Nations of the whole Earth are govern'd by ſingle men, ſome of whom rule by Power, and with little Skill: but moſt of them by Violence and Deceit.

Now ſince the Governors of a Free Republick are not only oblig'd by Oaths, to the beſt of their knowledg, to make ſuch Laws as tend to the Benefit of the whole State, and not to their own private Advantage only, but alſo are as much ſubject to thoſe Laws as the common People themſelves; no man ought eaſily to believe, that the common Saying which we mention'd before can truly be apply'd to ſuch Rulers of a Free Republick. And if we will take the trouble to enquire more narrowly into this matter, we ſhall find that thoſe Governors are generally ſo prudent as to conſult the common Welfare in things relating to all the Inhabitants of the State, and by conſequence to themſelves: but that nevertheleſs

C

leſs many of them are eaſily deceiv'd, and go-
vern with little Knowledg, when Affairs come
before them that regard not only themſelves and
their Friends in particular, but certain others
of the common Inhabitants: and therefore they
are ſeldom conſulted or heard in Affairs of that
nature. 'Tis likewiſe well worth our Obſerva-
tion, that all Rulers, who deſire to entice
men to people new Colonies, to build Cities,
and to make them populous and great, common-
ly give full freedom to all men to come and
live there, and to get their Livelihood by
what ways and means they think fit; provided
they abſtain from robbing and cheating others:
for in that caſe they will be brought before the
common Tribunal, and puniſh'd by the known
laws of the Country. And we may farther
obſerve, that ſuch Governors have ſcarcely ob-
tain'd their ends by granting ſuch Freedoms to
all the Inhabitants, but they are often prevail'd
upon, at the requeſt of ſome particular Perſons,
who, to deceive them, never fail to allêdg ſome
ſpecious Pretence of Advantage to the Publick,
to prune and retrench thoſe great Privileges
that they had granted to all the Inhabitants,
and by that means their Cities become leſs popu-
lous.

Thus we ſee, that, even in Republicks, which
cannot ſubſiſt but by the Multitude of their Inha-
bitants, nor they but by a foreign Trade, by
Seafaring, Manufactures, Handycraft, and o-
ther Trades; the Rulers, after they have got
together a great number of Inhabitants, in a
little time nevertheleſs think fit to grant Char-
ters to ſome few of thoſe Inhabitants, excluſive

of all the reſt, to monopolize all the Trade o
Aſia, *Africa*, and *America*, and, by conſe
quence, to ſend Ships and to trade to thoſ
Countries themſelves only; and by virtue of the
Charter to hinder from going or trading thithe
an infinite number of others who would deal int
thoſe Parts, either by going thither in Perſon, o
by ſending their Children and Relations; and wh
by looking after and taking care of their ow
Affairs, would trade with more advantage t
themſelves and the Publick, than thoſe, wh
leave the whole Management to hir'd Factor
Maſters of Ships, and other Servants, who a
wont to neglect their Maſter's Buſineſs, to ta
care of their own.

In like manner, many free Governors of ſom
Cities have, in prejudice of the Liberty of t
Inhabitants in general, thought good to ma
Statutes, enjoining, that ſuch and ſo much Stu
and Manufactures ſhall be made in their Town
that is, they have preſcrib'd the Quantity a
Quality of them. Moreover, they have giv
Charters to the ſeveral Companies of Trade
men, thereby authorizing them only to deal
ſuch and ſuch Wares and Merchandizes, and
exerciſe ſuch and ſuch Handy-craft Trade
whereby each Guild becomes a Monopoly to t
ruin of Trade in general, and to the deſtructi
of the Liberty of the other Citizens. In a wor
by theſe Charters of incorporated Compani
and Guilds, the needful Fire, that is, the wh
Freedom and Liberty of the Citizens in gener
is deſtroy'd and blown out. And this is t
proper meaning of this Fable.

FA

Fable XL.

The River *and its* Fountains.

A Certain large and deep River, that ran by Hills and Dales thro a vaſt Tract of Land, that abounded with Fiſh, and at laſt diſcharg'd its Waters into the Sea, was navigable to Ships of great Burden, and many ſuch were continually ſailing up and down the Stream. Now by means thereof the Men who dwelt on or near the Banks of that River ſent away their Wares and Merchandizes, with all the Fruits their Countries produc'd, and receiv'd from abroad their Meat, their Drink, their Clothes, and whatever elſe they wanted, either to ſupply their Neceſſity, or for their greater Pleaſure. This the River obſerving, grew conceited to a high degree, and ſeem'd to have forgot from whence ſhe receiv'd moſt of her Waters, and to believe that ſhe was ſupply'd chiefly, if not altogether, by the Rains and Snows that fell from the Heavens: She therefore accus'd her Fountains of Baſeneſs of Soul, in that they kept themſelves conceal'd among the ſnowy Mountains and

the barren Rocks, as alſo of their great Lazineſs in running ſo ſlow, and laſtly for that they produc'd no Fruits, nor Fiſh; nor could bear any Ships for the Service of Men. To this Accuſation the Fountains anſwer'd That all the great Renown and Uſefulneſs of the River ought to be aſcrib'd to them, from whom ſhe receiv'd moſt of her Waters. But this the River deny'd; inſomuch that both of them refer'd the difference to the deciſion of Men, who truly reap'd all the Benefit, as well of the Fountains as the River. The Men conſented to be Arbitrators, but were too lazy to go over Hill and Dale to viſit the Heads of thoſe Fountains, and ſee whether the Waters of the River came originally from thence or not, and of how great advantage the Fountains were to them; but having often ſeen the Rains and Snow fall from the Heavens, and fondly doting on the outward Greatneſs of the River, immediately decreed and declar'd, that the River only was uſeful to them, and that they received no manner of Benefit from the Fountains. This vex'd the injur'd Fountains to the very Soul; inſomuch that to ſhew the Injuſtice of the Sentence that thoſe ignorant Men had pronounc'd, they kept in all their Waters, and refus'd to flow, whereby the Field became parch'd with Drought, the River unnavigable, and ſo dry, that even the Fiſh

periſh'd

periſh'd: and at length thoſe fooliſh men, who ſubſiſted only by the benefit they received from the Waters, and who nevertheleſs deſpis'd the Sources of them, were forc'd to leave their dear Abodes, and go in ſearch of other Rivers and Men, who ſo reſpected and cheriſh'd their Fountains, that they continually pour'd out their watry ſtores; whereby the Inhabitants of the adjacent Lands flouriſh'd and liv'd in gladſom plenty.

EXPLICATION.

BY the *Fountains* are meant the continual and certain Means whereby particular Families, Cities and Countries ſubſiſt.

By the *Rains* and *Snows* are underſtood, ſome uncertain Accidents that cannot be foreſeen, or made laſting or durable, and which, when duly obſerv'd, help to encreaſe the Greatneſs of Families, Cities and Countries.

By the great *River*, a City or Country, whoſe Inhabitants by thoſe means and opportunities of ſubſiſting, are in a flouriſhing Condition, and live in plenty.

By the *Men* who deſpis'd the Fountains, thoſe Ignorant Governors, who acknowledg not the common means of their Subſiſtence for ſuch, and therefore often think fit to load them with Taxes, for the benefit of ſome uſeleſs Inhabitants, Guilds, Companies, Officers, and the like.

THE true Original, or first Beginning
many natural as well as human things,
obscure and unknown; or being known seems
little importance, and is therefore despis'd
And from hence the Antients were wont to s
That the Truth of all things was hid in a de
Well. In like manner, we find to this very da
that the original Cause of Fountains, of the e
bing and flowing of the Sea, of Thunder, Ligh
ning, Winds, Rain, Hail and Snow, of the
tractive Virtue of the Loadstone, of the con
nual circulation of Blood in our Bodies,
wholly unknown or obscure: or that if it
known, 'tis thought of so little moment, th
men not only despise it, but accuse those men
Atheism and Irreligion, and endeavour to ma
them pass with the common People for Copte
ners of all Interior as well as Exterior and P
lick Worship of a Deity; who have or do ma
it their business to enquire and dive into the tr
and original Causes of those things; and w
have already, as far as the Wit of Man is capab
discover'd and demonstrated the seemingly tr
both first and second, Causes of them. On
other hand, those men, who conceal their Ig
rance concerning that wonderful Order and D
position of Causes and their Effects, which
All-wise and Almighty God has plac'd among
Creatures, and whereby he will maintain
support them to all Eternity, by ascribing
exclusive of that Order, to the Power or B
sing of God, do, as much as in them lies,
ken or destroy that truly greatest and stron
Proof and Demonstration of the Omnipres

or Ubiquity of God. But to leave these natural Speculations, and change our Discourse to the Knowledg of human Affairs: we find, that many young men, loth to believe that they were form'd in the Bodies of their Mothers between Filth and Ordure, nor that when they were born, they must have perished in their Impurities, had not their Parents taken care to cleanse and bring them up, no sooner arrive to Years of Strength, but they ungratefully neglect and despise their old and feeble Parents, to whose Sorrow they likewise hasten on their own Ruin and Destruction. We see besides, how few Kings and Princes duly reflect, that naturally they have no more Power nor Strength than the meanest of their Subjects; nor that they have no Right to govern, that is, no Civil Power, but what their Subjects have confer'd upon them; nor lastly, that therefore their Power is but precarious, and that they can hold it no longer than their Subjects are unanimously pleas'd to continue it to them. Nevertheless we see daily how those Kings and Princes contemn, oppress, rob, kill and trample on those very Subjects; insomuch that from thence proceed Uproars and Tumults, Civil and Foreign Wars, with so little mutual Love between those Kings and their Subjects, and so general a neglect to secure themselves against a foreign Force, that their Countries and Cities continually fall from serving one Tyrant to be Slaves to another, till the Inhabitants are so fortunate as to be able to set up a free Commonwealth Government, to the eternal Shame and Destruction of their Kings and Princes.

Thus

Thus we find that the firſt beginnings of moſt of the great Towns in the World are ſo obſcure and unknown, or ſo mean in the eyes of thoſe that govern them, that they ſeem wholly to deſpiſe and contemn the firſt and original Cauſes of their Being and Greatneſs. And not to go far for Examples, that may ſerve to convince us of this Truth, we need only caſt our eyes on the firſt beginning of the Trade, Habitation and Growth of the greateſt Towns in *Holland*; as *Dort*, *Harlem*, *Delft*, *Leyden*, *Amſterdam*, *Rotterdam*, &c. the moſt antient of which, *Leyden*, is ſcarce ſix hundred Years old. And that Town, having only the Convenience of a little Stream, and a Dam or Sluce, and whoſe Situation render'd it proper for Fiſhing, invited firſt a few poor and needy men, who were wont to live thriftily on what they earn'd by the Sweat of their Brows, to take up their Abodes there, where they firſt ſet up Manufactures, then betook themſelves to fiſhing in foreign Seas, and to trading into foreign Countries, and thus laid the original Foundation of the Greatneſs of this famous City; and all the great Towns in *Holland* owe their Riſe to ſo ſmall a beginning: And yet their Poſterity deſpiſe the firſt and chief Cauſe of their Greatneſs. But if their Contempt laſt long, 'tis certain that thoſe great Towns and Houſes will ſoon return to their primitive Villages and Huts.

Thus we ſee that the richeſt Families in *Holland* owe their riſe to Weavers, to foreign Fiſhermen, Sail-makers, Cordwainers, Shipwrights, Shopkeepers, Factors, Brokers, and the like, who contented themſelves to live ſparingly and thriftily, dwelt in little Houſes, kept few

Ser-

Servants, had no Country Seats, no Coaches nor Horſes, wore plain Clothes, liv'd on cheap Fare, as pouder'd or ſmoke-dry'd Beef, Sea and Freſh-water Fiſh, Oatmeal, Peaſe, Beans and the like. We ought likewiſe to obſerve, that our Forefathers drank nothing but home-made Beer, Milk, Whey, Mead, Water, *&c.* all made in our own Country, and of the growth of it. And we ſee likewiſe that moſt of their Poſterity, nay even their own Children, deny them to have been their Parents, and are aſham'd to own them for ſuch: and not only deſpiſe thoſe means whereby they came to be great; but what is much worſe, inſtead of betaking themſelves to foreign Traffick, or to the ſtudy of Phyſick or Law, they become lazy and prodigal, dwell in great and coſtly Houſes, keep many Servants, Horſes, Coaches and a Country Houſe, make themſelves many rich Clothes after the *French* Fashion, eat nothing but freſh Proviſions, Fiſh that have but few Bones, Veniſon, Wild-fowl and ſweet-meats, all exquiſitely dreſt, and drink nothing but foreign and expenſive Liquors. So that the Vintners, Confectioners, Eating-Houſes, and other Trades that are wholly uſeleſs in our Country, are maintain'd only by their ſhameful and luxurious Prodigality: which the moſt prudent of thoſe Inhabitants that are become rich obſerving, and that by continuing in ſuch a Courſe of Life, either themſelves or their Children will ſoon fall into Poverty, they endeavour to put themſelves into ſome other, as to ally themſelves by Marriage to the Families of thoſe that govern the Country, or to get by other means ſome Imployment in the Government, and under-hand to buy

buy ſome Place of Profit, that depends on th Favour of the Rulers and chief Officers of th Commonwealth. Now the number of thoſe wh gape after the Government, or the profitabl Places of it, is very great, and generally none but the neceſſitous Perſons who happen to hav Intereſt with thoſe that govern, come to ge thoſe Imployments; and they, by reaſon of thei Neceſſity, ſo plume the common People, wh by their Trades and Occupations make the Coun try and Cities ſubſiſt and flouriſh, that they n longer are concern'd, nor take any care for th Support of them, but on the contrary ſeem wholly to neglect and deſpiſe it. From whenc in all appearance it will follow, that thoſe Foun tains will give daily leſs and leſs, and at lengt no Water at all, till at laſt our great and prou Rivers, the *Rhine*, the *Maes*, the *Scheld*, & will become dry and uſeleſs; that is, the com mon Inhabitants will no longer traffick or driv a Trade upon thoſe Waters.

The proper meaning of this Fable therefo is, that all men, who diſclaim and diſown th true Source of their Riſe and Greatneſs, an who are aſham'd of it, will be brought to ru and deſtroy'd, according to this old Saying: N man, who is aſham'd of his Calling, can ev thrive or proſper.

FABL

Fable XLI.

The Fox *and the* Wood-Cleaver; *the Weeping* Fowler *and the* Crocodile.

A Certain Fox, hearing the Noiſe of Horns and Hounds at ſome diſtance om him, began to fly for't immediately; t obſerving, that the Dogs by their great leetneſs got ground of him, he earneſtly beught a Wood-cleaver, near whoſe Hut he ppen'd to come, to let him hide himſelf there l the Huntſman and his Hounds were gone y. Out of pity to the Fugitive the Woodeaver granted his Requeſt, and promis'd ithfully that he would not betray him. ow when the Huntſman came up, and w the Hut, he ſuſpected that the wily aſt was hid in it; he therefore ask'd the ood-cleaver, if he had ſeen the Fox? He, willing to betray the Fox openly, and ſo falſe to his Word, anſwer'd, that he had n no Fox, not he. But deſirous at the me time to have the Fox taken, wink'd th his Eyes, and made Signs with his Hands

Hands where he was hid: the eager Hun
man did not perceive him, but ran by, a
thus the Fox eſcap'd. Then the Woo
cleaver went to him, and ſaid, Couſin Fo
I have given you Protection, and 'tis but j
that you ſhould pay me for my pains.
which the Fox anſwer'd, I heard not o
what you ſaid, but ſaw you wink with yo
Eyes, and the Signs you made with yo
Hands. Now I mind not Words ſo mu
as Deeds: and inſtead of being grateful
you, ſhall from henceforward take you
my hidden and moſt bitter Enemy.

After this it happen'd that the ſa
Wood-cleaver went out in Harveſt-ti
with all his Fowling-Tackle to catch ſo
Birds, and not only play'd ſweetly on
Pipe to decoy them, but regarded them li
wiſe with weeping Eyes. Some harml
Birds that ſaw him, thought that he w
out of pity to them, and therefore ſaid t
to one another: This is certainly a go
natur'd man, for he no ſooner ſees us,
the Tears fall from his Eyes. But ot
Birds, who were wiſer, and that took m
notice of the Actions than of the ſw
Piping and compaſſionate Looks of the Fo
ler, cry'd out to them aloud: Take care,
ſilly Birds, not to truſt to a Fowler, w
whiſtles ſweetly; but particularly beware
one that weeps beſides. Take rather no

of the Actions of Fowlers, and chiefly of those who weep while they pipe, and then you will soon be convinc'd that the weeping Fowlers are the most dangerous and cruel of all; for they are not content to shut up in a Cage the poor Birds that they take, and to feed them there for their Singing, but always kill the Innocents, and never rest, till they have roasted, bak'd or boyl'd them in their Kitchens, and cram'd themselves with them as long as they can eat. This Advice was not follow'd by some of them, who said, they would never believe that so great Baseness could enter into the heart of any man, as contrary to his Promises and Oaths which he had confirm'd with Tears in his Eyes, wholly to kill harmless Birds that put their confidence in him. Thus this Counsel was despis'd by some, and follow'd by others who were wiser, and flying instantly away from the Fowler, soon saw from far that their foolish Fellows, who had trusted to the Fowler's Tears, and pitch'd themselves on the ground not far from him, were taken in his Net, and kill'd immediately.

In like manner it fell out, that a Crocodile, who liv'd in the River *Nilus*, got his Food, by his great Strength drawing into the Water all the four-footed Beasts that came to quench their Thirsts in the Stream, and smothering them there, that afterwards he

he might at pleaſure gorge himſelf with the Fleſh. But this they in time obſerv'd, and grew ſo ſhy of him, that they would never drink but in great haſte; nay the Dogs were grown ſo cunning, as to keep on running while they drank. The Crocodile therefore finding that by open Violence he could not ſupply himſelf with Food enough to live on, bethought himſelf that he could cry and ſhed Tears like any little Infant: and doubted not but Men, who are compaſſionate by nature, hearing his Moan, would come down to the River, thinking that ſome Child was fallen in, and meaning to help him out. Thus he aſſur'd himſelf that he ſhould deceive and get Men into his power and kill them, that ſo he might gratify his Taſte with the moſt delicious Fleſh that was upon the whole Earth. And indeed by crying and weeping like a Child, he from time to time allur'd many Men down to the Water ſide, then drawing them in, ſtrangled and devour'd them, as before he had done the Beaſts: till they, grown wiſer by many fatal Diſaſters, taught their Children even in their Youth to beware of the falſe Tears and Cries of Crocodiles, for that a great Cruelty lay hid under that feign'd Compaſſion. And this Inſtruction has taken ſo deep root in the hearts of Men, that 'tis become an everlaſting Proverb among them: *Beware of the Crocodile's Tears.*

EXP

EXPLICATION.

BY the *weeping Fowler* and *crying Crocodile*, the Antients understood Men, who by Violence cannot attain their ends, and therefore pursue them by Dissimulation, by suppliant Words, or Tears.

By the *Fox* and the *wise Birds*, Men, who trust not to the Words or outward shew, but regard the inward Inclinations and Interests of Men, and accordingly expect no other Actions from them than such as agree therewith.

MEN, who, by Birth or any other Accident, are arriv'd to so great Power, as to be able to compel others to do or to suffer whatever they think fit, are thereby so far carry'd away and transported beyond the bounds of Justice and Reason, as to believe, that God or Fortune have put into their hands a Right over men weaker than themselves; and then imagine that they may justly compel such to do, or suffer whatever they please to command, or lay upon them. And therefore they then seldom fail to make use of open Force and bare-fac'd Violence, to extort Obedience from those, who will not by fair means comply with their desires; assuring themselves, that their Success will justify their Attempts with the greatest part of Mankind.

But when these ill-principl'd Men find themselves so weak, or others so strong, that they cannot enforce from them a Compliance to their

Will; they then have no way left to attain their unjuſt Deſires, but to make uſe of Treachery and Deceit. And foraſmuch as the Practice of Treachery and Deceit, even when ſucceſsful, never ſupplies the Perſon that uſes it, with any ſhew or pretence of Right or Juſtice; but is always accompany'd with interior Remorſe and exterior Shame and Diſhonour; even the moſt villanous of Men refrain from thoſe Methods, till they are fully perſwaded within themſelves, that by open Violence they ſhall never compaſs their ends.

And for the ſame Reaſons too men are commonly withheld from telling downright Lies and from breaking their given Faith, when they hope to obtain their Deſigns by any Diſſimulation in their Actions or outward Geſtures. And any man, who is thus deſirous to deceive another by Diſſimulation, is always moſt willing to make uſe of ſuch a Deceit as approaches neareſt and ſeems moſt to reſemble Strength and Power, and as will at the ſame time encline men to believe that the Deceiver has more Knowledg than the Deceiv'd: for that he who has moſt Knowledg ſeems in ſome meaſure to have more Power than the other, who is gifted with leſs Underſtanding.

Now for that no Diſſimulation, that conſiſts in Actions or Geſtures, ſo plainly argues a Weakneſs or want of Strength, as that which is accompany'd and confirm'd with Tears, that a man ſheds with deſign to cheat another, and ſo obtain his ends; none but the baſeſt and moſt deteſtable men ever make uſe of falſe and deceitful Tears to compaſs their unjuſt Deſigns.

And that this is true, we may daily obſerve in

those, who are wont easily to gush out into Tears, when any Misfortune falls upon them, and at the mention or remembrance of any past Affliction, or when they think thereby to obtain their Desires; as Children, old Men, Women, Drunkards and Harlots: as also those Stage-players, Orators and Preachers, who lead dishoneſt Lives; who, when they burſt out into Tears, with design to move others to compaſſion, and ſo to deceive and prejudice them, were, by the Antients compar'd to the Crocodiles of this Fable, who, when they were hungry, cry'd like Children, and made a piteous moan to ſtir men up to Compaſſion, and allure them to their Aſſiſtance, that ſo they might become their Prey. And theſe are the men who have given occaſion to this common Proverb: Beware of Harlots Tears, and of Parſons who ſay, Do not according to our Works, but according to our Words: for, on the contrary, we cannot have ſo ſure and perfect a Knowledg of the inward Opinions of men, concerning what they adviſe or diſſwade, by their Words, as by their Actions, upon which their own Well or Ill-being depends. 'Tis therefore not ſo ſafe to behave our ſelves according to the Advice, that conſiſts in vain and empty words only, as according to that which the Adviſer confirms by his Practice, and when we ſee the Doctrine which we heard: And when the Words agree not with the Works, we ought then to ſquare our Actions by the Rules of the Works only, as being the leſs likely to deceive us of the two.

To this purpoſe, among all the hateful Actions that *Oliver Cromwel* committed, 'tis related

of him, That he, and ſome other Chiefs of the *Engliſh* Army, being much diſſatisfy'd, that the Parliament, after the King's Forces were intirely defeated, and that all was in Peace in the Kingdom, had reſolv'd to keep on foot in *England* only ſix thouſand Horſe, as many Foot, and a thouſand Dragoons, and to that end, to ſend twelve thouſand of their Forces to *Ireland*, and to disband the reſt, were very deſirous to hinder the ſending away or disbanding any of the Army: And *Cromwel* particularly undertook to get the King, who was then a Priſoner, out of the hands of the Parliament, and to ſecure himſelf of his Perſon, by bringing him out of his Confinement into the Army, on pretence that he ſhould have more Liberty there, than he had before enjoy'd: He pretended therefore to be every way in the King's Intereſt, till at length the King was inclin'd to believe him: Then he came privately and threw himſelf at the King's feet, and with weeping Eyes told him, that ſome of the chief Officers of the Army, who were the King's moſt inveterate Enemies, and whoſe Will he could not reſiſt, had form'd a Deſign to take him away in the night, to throw him into cloſe Confinement, and take away his Life. He therefore, proſtrate at his Feet, with all the ſhow of Compaſſion and Pity, with mournful Words and with Tears in his Eyes, advis'd and beſought him to fly to the Iſle of *Wight*, where Colonel *Hammond*, Governour of the Iſland, and *Cromwel*'s moſt truſty Friend, would protect him againſt the Violences of the Army, and the cruel Deſigns of thoſe Officers his Enemies: And if any great Force ſhould come ſo near

him

him as to give him Umbrage, he might from thence at any time make his Eſcape into *France*. The too credulous King gave Faith to theſe friendly Words, theſe Proteſtations of Sincerity, that were accompany'd with a Flood of Tears, and, flying to the Iſle of *Wight*, fell out of the Power of the Army and Parliament, into the hands of *Oliver Cromwel* only, and thoſe of his Faction. Then *Cromwel*, that he might be King himſelf under the Name of Protector of *England*, *Scotland* and *Ireland*, firſt privately hinder'd, then openly rejected all the Endeavours of the Parliament, and of the King himſelf, to treat with the Parliament of a Peace. At length he procur'd the King to be accus'd of Tyranny, Treaſon againſt his People, and Murder; and, for that he would not anſwer to his Charge, to be condemn'd by ſixty ſeven Judges, and then cauſ'd his Head to be cut off upon a Scaffold before *Whitehall*, by two Executioners. This famous Example, the like of which had never been ſeen nor heard of in ſo many Ages, muſt be aſcrib'd on one hand to the treacherous Words and falſe deceitful Tears of *Cromwel*; and, on the other, to the eaſy Faith of the too much credulous King, who had not learnt chiefly to diſtruſt a weeping Man; eſpecially ſuch a one, whoſe whole Life did not agree with that pretended Juſtice and Compaſſion. We might alſo produce Examples of the like holy Proteſtations that have been made, and of the like deceitful Tears that have been ſhed in theſe Countries, if new and freſh Examples might be mention'd with as little Danger as the old.

And therefore we will now put an end to this Argumentation, by ſaying, that this Fable teaches us, that, to be able to judg aright of the Deſires and Deſigns of men, and of what they will, or will not do in any occaſions, we muſt not truſt to their Words, Oaths, or outward Geſtures, when they do not agree with their whole Lives, but rather contradict their Practices. And, above all, that we muſt take care how we truſt or believe thoſe, who, inſtead of convincing us with good reaſon, confirm what they tell us with holy Proteſtations and Tears, calling God and their Conſciences to witneſs for them: For ſuch men are generally the moſt treacherous and deceitful of Mankind.

FABLE XLII.

The Pike *and other* Fiſh.

A Pike, who always liv'd in freſh Water, and had mean while obſerv'd that all the other Fiſh avoided him, grew thereby ſo ſtout, that ever afterwards he fell upon all that came near him, and ſwallow'd them up, and thus made himſelf Lord and Maſter over all the River and freſh Water Fiſh; on whom he fed ſo plentifully that he was grown to an unuſual ſize, and thought himſelf too big and too ſtrong

have the Extent of his Power and Dominion bounded by the River, and to rule over ſmall Fiſh only: He therefore reſolv'd to extend his Sway over the Sea, and to govern all the Fiſh that dwelt in the briny Flood, tho they had never done him any hurt, nay, were wholly unknown to him. Accordingly he ſwam to the Sea with great joy, to take poſſeſſion of his imaginary Kingdom; but was no ſooner arriv'd there, than a Shark and a Porpois, Fiſh that he had never ſeen before, darted at him, and put a check to his great Deſign: He fled for't immediately, but in his flight receiv'd ſeveral cruel Wounds, before he regain'd the River; where he long bemoan'd his Misfortune, obſerving in the mean time that all the little Fiſh, who before had ſhun'd him, had been obedient to him, did now rejoice at his Wounds and Miſery, and made a play-game of him, ſince he was no longer able to hurt them. This he laid ſo much to heart, that he dy'd for Grief and Sorrow.

After this it happen'd that ſeveral Travellers were going a Journy together in a Waggon, in the midſt of Summer, and made the beſt of their way over Hill and Dale, the duſty and ſandy Roads: A Fly took a mind to be going the ſame Journy, and ſometimes about the Horſes, ſometimes about the Travellers, and ſometimes about

the Waggoner, and buz'd continually at mighty rate, imagining with her ſelf, tha ſhe thereby drove on the Horſes, and mad them rid Ground the faſter: So that whenev they came near the uſual Baiting-places, ſh flew now to one, then to another of the Pa ſengers, and told them, 'Tis time for th Horſes and all of us to reſt our ſelves: I particular, who by encouraging the Horſ the Waggoner, and all of you, make t Waggon go the faſter, and raiſe all the Du my ſelf. To which, tho each of them mig well have return'd this Anſwer: That h buzzing did them no ſervice ot all; but th ſhe had been troubleſom to all of them, a rather hinder'd than advanc'd their wa yet they anſwer'd her not a word, not thin ing her idle Tattle worthy a Reply. B ſhe took it quite otherwiſe, and believ'd th their Silence was an acknowledgment of t Truth of what ſhe had ſaid: No ſoo therefore had the Waggon begun to ſet f ward, but ſhe flew up upon the Beam, p tending to drive the Horſes, and threate them immediately; that if they did mend their pace, ſhe would fly on their Ba and Necks, and ſting them to ſome purp Upon which one of the Horſes turning Head, and ſeeing 'twas only a paultry that took upon her at that rate, and ſhe arrogantly aſſum'd to her ſelf the Of

of the Waggoner, anſwer'd thus: We are not wont to be frighted with big Words neither, eſpecially from one who can do nothing but talk: We fear indeed the Man who ſits before the Waggon with a Whip in his hand, and without making ſuch a Swaggering, is always ready to laſh us when we lag, or mind not our drawing; but as for thee, we defy thee, and huff till thy Heart ake, we will not for that go one ſtep the faſter. The haughty Fly took this in mighty Dudgeon, and thinking to revenge her ſelf, leap'd on the Horſe's Back, and darted in her Sting ſo deep, that e'er ſhe could get it out to fly away, the Horſe whisk'd about his Tail, and ſtruck her dead.

EXPLICATION.

BY the *Pike* and the *Fly* the Antients repreſented haughty Men of mean Condition, who make a mighty Bluſter of their little Power and Strength.

By the *Shark*, the *Porpoiſe*, and the *Horſes*, Men of great Power, who imploy their Strength without any Oſtentation or Noiſe.

THat the Paſſions and Emotions of the Blood, and of the Soul, that proceed from thence, hinder men from judging aright, and according to the Truth of Things: and that by how much the more violent the Paſſions are, by ſo much the more

more they render us incapable of making a right Judgment, is a Truth of which no man is ignorant. And whereas the Paſſion of the too great Love that we bear to our own ſelves is the moſt violent and laſting Paſſion, and that all men are more or leſs tranſported and carry'd away with it; it follows from thence, that 'tis moſt difficult to judg aright of our own Perfections or Defects. And from that Self-love too it is that the ſame difficulty of making a good and right uſe of our Underſtanding, diſcovers it ſelf, when we are to judg of the Perfections or Failings of other men by comparing them with our own, and to reſolve from thence, whether they are greater or leſs than ours: for then 'tis much more difficult to paſs a right Judgment of them; becauſe we have, or may have a fuller Knowledg of our own Perfections or Defects, than we have, or can have of thoſe of others. And laſtly, from hence too it follows, that the Paſſion of Self-love, whether we are to judg of our own ſelves only, or of the Virtues and Failings of other men only; or that we are to compare thoſe of other men to our own, will almoſt always make us give our Judgments to the advantage and in favour of our ſelves, and to the prejudice of thoſe to whom we compare our ſelves. And by how much Men, when they are free from Paſſions, are more or leſs capable of judging aright, by ſo much particularly the want of right Judgment is more or leſs ſeen in thoſe men, when they judg of their own ſelves, or of others in compariſon with themſelves.

The wiſe Antients, fully convinc'd of the Truth of what we have been ſaying, fram'd from

om thence the following Apologue: That all
en carry on their Shoulders two Knapſacks,
each Shoulder one; on their Right Shoulder
e, to put in that Pouch of it that hangs before
em all their own fancy'd Virtues and Per-
ctions; and in that which hangs behind their
cks, all the Faults of which they think them-
ves guilty, and all their natural Imperfecti-
s. In that on their Left Shoulder, and in the
g of it that hangs before, to put all the Faults
t they obſerve in other men; and in that be-
nd, all their Virtues or Perfections. The wiſe
tients add to this, that, thus accoutred, men
lk about, and, out of love to their own
ves, always regard their own Virtues thro a
gnifying-Glaſs, but their Faults thro one
t leſſens the Object. And that, out of
vy or Hate to others, whom they compare
h themſelves, or out of a perverſe Am-
ion and deſire of Honour, they imagine
t they ſhall be more or leſs reſpect-
and eſteem'd on account of their
tues, as thoſe of other men are more
leſs conceal'd or regarded; and more
leſs blam'd for their Faults, as thoſe
others are more or leſs expos'd to the
orld.

And that in particular, men of little Judg-
nt and Underſtanding are more tranſported
h this Paſſion of Self-love, and more addict-
to Envy and Hate, than men, who are en-
w'd with more Knowledg and Virtue, is a
uth that the Antients intended to teach us, by
reſenting it to us in their Fables, under the
ge of Pikes, Wolves and Flies: By the firſt

of

of which they always deſcrib'd fooliſh and ma
cious men; and by Flies, men of diſſolute Live
and poor of Underſtanding. And this want
Underſtanding, and the malicious Inclinations
ſome men, are the Cauſe, that they not on
place far beneath them, ſuch as in many reſpe
are much better than themſelves; but alſo th
they often go ſo far aſtray, that they, like t
Fly in our Fable, dare to provoke and aſſau
thoſe that are much ſuperior to them in Strengt
and whom therefore they ought to regard wi
Honour. For whenever the Strong turns upo
the Weak, he is ſure to deſtroy him. Thus w
have often ſeen, that great Maſtiffs, when litt
Dogs bark at them, deſpiſe them and go the
ways; but if one of them comes too near, h
receives ſo cruel a Bite, that he and all the oth
Yelpers run howling away.

To confirm our foregoing Arguments b
Examples of private men, were needleſs, ſinc
they are ſo frequent, and happen daily: And t
produce Examples of State, and repreſent ſom
haughty Princes ſuffering the due Puniſhment o
their ſenſleſs and proud Ambition, cannot b
done without giving great Offence, and incur
ring the Diſpleaſure of many, who are won
to hate Truth, and to delight in Flattery
We will content our ſelves therefore with pro
ducing one Example taken from Holy Writ.

When *Abſalom* was riſen up in Rebellion a
gainſt his Father, and *David* was forc'd to fl
from his Son; *Shimei*, who was of the Family o
Saul, call'd to mind, that *David* had extorte
the Kingdom of *Iſrael* from *Saul* and his Race
and ſeated himſelf on the Throne: He therefore
took

ook this Opportunity to inſult the fugitive
ing; and calling to him from a ſteep Aſcent,
ld him, That he was a man who delighted in
lood, and that he had unjuſtly and tyrannically
ated himſelf in the Royal Throne: But that
w the Lord God would no leſs juſtly than won-
rfully dethrone him by the means of his dear-
Son *Abſalom*. Beſides theſe reviling Words,
imei dar'd even to throw Stones at *David* and
Retinue. Now whether the King, by ſup-
rting this Affront in patience, had a mind to
e the People an inſtance of his great Lenity
Mildneſs of Temper, or that he would not
his Revenge retard his Flight, he ſpar'd *Shi-*
for that time: But many years after, as he
upon his Death-bed, he earneſtly recommend-
to his Son *Solomon*, to revenge and puniſh this
ence, which ſeem'd to have been long for-
en and forgot. The Revenge of a King, how
ſoever it be, has always the name of a juſt
iſhment. *Solomon*, after his Father's Death,
d not to make ſure of *Shimei*, by command-
him, on forfeiture of his Life, never to ſtir
of the Gates of *Jeruſalem*, to the end that
ing laid this Snare to take him, he might,
r colour of Juſtice, notwithſtanding that
id had pardon'd him, put him to death.
ing receiv'd this Command, *Shimei* continu'd
the ſpace of three whole Years in *Jeruſalem*,
out ever going out of the City: But at the
of that time, meaning no harm, but in
h only of two of his Servants that were
way, he tranſgreſs'd the bounds of his Pri-
and paſs'd over the Brook *Kedron*, but
return'd again into the City; which com-
ing

ing to the Ears of *Solomon*, he, either of Revenge or Self-Intereſt, and to conf himſelf in the Throne, commanded that ſhould be put to death. Thus fell *Shimei*, cording to the rigour of the Law indeed, moſt wrongfully, as the *Latins* ſay very w *Summum Jus, ſumma Injuria.*

This Fable then is deſign'd to put us in m that we generally ſet too great a valu our ſelves, and eſteem not others after their Worth: And to teach us beſides that we be cautious to threaten or aſſault thoſe to w we think our ſelves ſuperior in Strength, whom we mean to ſubdue: for the things of World are ſo variable and prone to cha that we are often deceiv'd in our Deſign Opinions, and find our Ruin in the Deceit.

FABLE XLIII.

The Fox *and the* Crane.

A Fox ſeeing a Bear, who was his g eſt Enemy, coming towards hi a narrow Way, and that it was impo to avoid him, began to cough and g and cry'd out, God preſerve my Life, neither my Fleſh, nor the Food I have may poiſon any other Beaſt. Hearing the Bear ask'd him, what he ail'd

Fox answer'd, A Man has given me some poison'd Figs, so that whoever eats me will certainly die: but the Flesh of the Man that poison'd me would afford you many a dainty Morsel.

The Bear, being very hungry, and not caring to eat the Fox, whom he believ'd to be poison'd, enquir'd, and learnt of the Fox where that Man was; and running towards him of a sudden, thought to have surpriz'd and made him his Prey: But the Man prov'd to be a Huntsman, who with his Dogs about him, with his Bow and Arrows, and with his Spear in his Hand, defended himself so well, that the Bear, who was frighted besides at the creaking of a Waggon that was driving full speed towards the Field of battel, was glad to fly for't, having in the combat lost one of his Ears, and receiv'd several other Wounds. In this mangled plight he went back to the Fox, and desir'd him to pull out an Arrow that stuck in his back, and to advise him how to get rid of his Wounds. The Fox, seeing that they were not mortal, told him, that nothing in the World would cure them better than Honey, and that he would direct him to a hollow Tree, where he might find good store. The Bear lik'd the Advice very well, and away they went together to the Tree, which the Bear climbing up to take

take away the Honey, disturb'd the Bees. Mean while the Fox took a Wedg that ha pen'd to be in the Hollow of the Tree, a thrusting it with all his might into the Cle where the Bear was groping for the Hone so squeez'd his Paws, that he could not easi get them out: This gave time to the who Swarm of Bees to fall upon him; and so Peasants who were felling Wood hard b hearing the Noise, ran to the Place wi Hatchets and Axes in their Hands, a came time enough to kill the Bear. T Fox, who was retired to some distance o beheld the Fray with a great deal of Jo and cry'd out: There lies my Enemy There lies that Blockhead, who thoug himself strong enough to cope both wi Beasts and Men: There lies that notorio Honey-Stealer, who owes his Death to m Skill and Cunning.

The first Wile of the Fox, being the E fect of pure Necessity to save his own Li was worthy of Praise; nor was the seco dishonourable, since the Intent was only kill his Enemy: But these having succeed so well, encourag'd him to go on yet farth and to endeavour by his artful Cunning get into his Power the Beasts that did him harm. To this end he went to a Co whom he saw at a distance perch'd upon Tree, and giving him many fair and flatt

ing Words, perſwaded him to come down, and then leap'd upon him and kill'd him: nay more, not content to have thus deceiv'd the Cock, and on pretence that he eſteem'd him to be a holy Prophet, to have allur'd him to come down from the Tree, where he might have continu'd in ſafety, nor to have kill'd him when he had him in his power, in deriſion of him he burſt out in the following manner.

Here in the Duſt a Prophet lies,
Unread in future Deſtinies;
For he himſelf, till 'twas too late,
Foreſaw not his approaching Fate.

After this he behav'd himſelf in like manner to a Raven, whom he ſaw ſitting in a Tree with a piece of Cheeſe in his Mouth, that the Fox had a longing mind to be nibbling. He began to praiſe the Raven on account of his black Velvet Apparel, ſtrew'd with Gold, and that ſhin'd like any Saphire. He told him that his Boots ſeem'd made of *Spaniſh* Leather, that his Beak was beautiful beyond compare, and that his Eyes glitter'd like Carbuncles: that he carry'd his Tail in a becoming manner, and in his Gate ſo reſembled Men, that all the other Birds ought to take example by him: and to cloſe all in few words, that the Gods, no doubt, had endow'd ſo fair a Body with great Wiſdom,

with a taking Voice, with a clear and distinct Utterance, and with a graceful Delivery; and that he ſhould think it the greateſt Happineſs in the World to hear him ſpeak, that he might be able to tell, for wonderful Tidings to the other Beaſts, that he had been bleſt with hearing the Voice of the moſt noble Creature that ever was on the whole Earth. Drunk with theſe nauſeous Flatteries, the Raven cry'd aloud, *Cras, cras*; and the Fox anſwer'd immediately, *O Deas gratias.* For while the Raven open'd his Mouth to ſpeak, down dropt the Cheeſe, which the Fox ſnatch'd up and cry'd; Now, Blockhead, play the Prophet with an empty Belly, and tell me that the Cheeſe will make me ſick: thou ſhalt have it no more I warrant thee.

The Fox having had all this good Succeſs, took ſuch delight in his ſportive Wiles, that to put a Trick upon the Crane, he invited her to eat with him. She accepted of his Kindneſs, and being come to the Fox's Habitation, he ſet before her a Meſs of very excellent Soop, but ſomewhat thin, in a broad flat Platter: and knowing that ſhe with her ſharp Beak would be able to eat little or none of it, he fell to commending it at a mighty rate, and deſir'd her to eat her fill: mean while he ſipt it all up himſelf, and ſent the Crane away hungry. When ſhe came hom

home, ſhe began to conſider how ſhe ſhould do to be reveng'd of the Fox; and a few days after ſhe invited him to dine with her. The Fox came according to the Invitation, and ſhe ſet before him a Meſs of very good Broth in a Pipkin, whoſe Neck was ſo narrow that the Fox's Head could not go into it; but the Crane beſpoke him thus: Couſin *Renard*, you ſee your Dinner, 'tis good, tho there be but a little of it. However, put your Head into the Pipkin, and eat as long as it laſts: but if your Head be too big to go in, lick the outſide of the Veſſel, and content your ſelf with ſmelling to good Dinner, as I was forc'd to do at your Houſe. The Fox, ſeeing how the Crane derided him, conſider'd with himſelf that he had well deſerv'd the uſage at her hands, and therefore went away aſham'd and angry.

EXPLICATION.

By the *Fox* of this Fable the Sages underſtood a crafty and vicious Man, who makes no conſcience to obtain his Deſigns, by the baſeſt means, and who moreover derides thoſe whom he deceives,

By the *Bear*, a fooliſh ſtrong Man.

By the *Cock*, a Learned Man in low Circumſtances.

By the *Raven*, a ſenſleſs ambitious Man.

By the *Crane*, a vigilant, upright Man.

THAT men ought to labour after the End at which they aim, by honourable, juſt and virtuous Means only, is ſo evident to all men that the Writers of Fables thought it needleſs to repreſent that Truth to us under any fictitious Diſguiſe. But for that wiſe or virtuous Men only, the number of whom is but ſmall, are wont to take thoſe Methods; and for that, on the contrary, moſt men lead their Lives in this reſpect, quite otherwiſe than their Duty obliges them; they are therefore deſcrib'd and laſh'd in many Fables, that teach us at the ſame time to be aware of them. Thus the old Fables inſtruct us, that Men in general, for want of having Reaſon and Juſtice on their ſide, that they might make uſe of them to compaſs their Deſigns, ſerve themſelves of Strength and Violence, and if they fail, of Deceit. And we ſee in conſequence of this, that the Deceiver chuſes rather to obtain his ends with little than with much Shame and Diſgrace; ſo that if he can do ſo by diſſembled Actions and Geſtures, he will refrain from notorious and palpable Lies. The ſame Fables farther teach us, that when men cannot obtain their Deſires by common Treachery and Lies, they then, in order thereunto, generally make no ſcruple to diſguiſe themſelves under the Mask of Friendſhip, Honeſty and Religion, nor to confirm their Deſires with falſe and diſſembling Tears: and this ſort of treacherous Perſons might be ſaid to be the vileſt and moſt infamous of Mankind, did ſome of them render their Villanies yet more deteſtable and baſe, by deriding thoſe who be-

before they ſo ſhameleſly deceiv'd: And this is properly the Object that this Fable lays before us, and ſhall therefore be the Subject of our following Diſcourſe.

Foraſmuch as the Wills and Deſires of all Mankind do not, nor can tend to any other end than to obtain what is, or ſeems to be truly good, and to avoid what is, or ſeems to be hurtful to them: It behoves us now to inquire, from whence it comes to paſs, that ſome men are not ſatisfy'd with obtaining what is, or ſeems to be truly good, or with avoiding what is or ſeems to be truly bad for them; but that they afterwards endeavour to deride thoſe Perſons whom they injur'd either by Violence or Deceit; and that too, tho no good can, but Inconveniences may, indeed arrive to them from that Deriſion.

For example: Tho ſome Men are indeed ſo deſtitute and bare of all true Virtue and Honeſty, that, morally ſpeaking, they can neither find in themſelves, nor any other in them, any thing truly honourable, or worthy of Praiſe: nevertheleſs we find that theſe worthleſs men are not only ambitious to rule over others, but are in ſome meaſure greedy of Honour too, and fain would be eſteem'd by all men, but without walking in the Paths of Virtue. Inſomuch that neither having in themſelves, nor hoping to acquire any Ground or Foundation on which to build their Honour or Renown, they commonly endeavour to get it by expoſing the Faults and Vices of other men, to ſhew by that means that others have ſome Faults and Imperfections which they have not, or at leaſt to which they are not ſo prone and addicted. And tho ſuch as are

bare and naked of all Virtue, and cloth'd with great Power, are ſometimes ſo inſolent, as to deride and ſcoff at, for their Weakneſs and want of Strength, thoſe they have over-power'd and ſubdu'd; they ſeem nevertheleſs to have more reaſon to do ſo, and give leſs offence than the Weak and Deceitful, for that they, depending and building upon their own Strength, ſeem only to go the common way of the World; where we find that he only who makes uſe of his Strength, is ſtrong. And the Feeble too have more reaſon to bear it in patience; for when a Man is once ſubdu'd, 'tis high time for him to learn to ſuffer: but ſtill they ought to live in hopes, and not deſpair but that the times will change, and that they ſhall again recover their former, or a better Station.

But when Men, who are injur'd and wrong'd by Deceit and Fraud, and by the baſeſt of all Deceits; that is, when the Deceiver diſguiſes himſelf under the Cloke of Friendſhip and Honeſty: I ſay, when they are alſo derided and ſcoff'd by him that oppreſs'd them; it cannot be taken in any other ſenſe, than that the Injur'd and Deceiv'd are look'd upon by their Oppreſſors to be very ignorant, or downright Fools. Now men, who are endu'd with common Senſe and ordinary Knowledg, are capable of doing much good or much harm, and therefore will deſerve to be honour'd or blam'd: and on the other hand, Ideots, for that they have not human Underſtanding, can, neither morally nor politically, do either Good or Hurt, and therefore cannot by conſequence deſerve either Honour or Blame.

Beſide

Beſides, men are ſo perverſly fond of Honour and Renown, that they rejoice more to read in Hiſtory the great Villanies their Forefathers committed, provided they were accompany'd with great Knowledg and Power, than if their Names were not mention'd there at all. Men too in general had rather paſs for great Knaves, than great Fools; and the Reproach of being reputed a Fool, is eſteem'd to be the moſt inſupportable and ſhameful Character that any man can lie under.

And thoſe who deride the Perſons they have injur'd, are look'd upon to be little better than Devils incarnate, for that their malicious Souls rejoice in proportion to the Miſchief they have done to others, and cannot contain their Joy, but make a publick Scoff at the Diſtreſs of thoſe they deceiv'd: But on the other hand, the Perſons they wrong'd always hold them in ſuch perfect Hatred, that they never fail to make a narrow enquiry into the ſinful Lives and diſhoneſt Actions of thoſe their deadly Enemies, that when any opportunity offers, they may pay them in their own Coin, and in their turn deride the Deriders. Thus we ſee that the ſimple Crane in our Fable, having been made a fool by the Fox, that wily and notorious Scoffer of others, neglected no opportunity of revenging her ſelf, and could never reſt till ſhe had return'd him the ſame uſage, or rather a worſe than that ſhe had receiv'd from him.

To this purpoſe mention is made of three *French* Troopers, who in the Year 1688. were quarter'd without the Gates of *Liſle*, in the Houſe of a Peaſant; to whom they gave many

Affronts, and among others call'd him, horn
Beaſt and Cuckold. This provok'd him to t
them, that he was indeed oblig'd to furniſh the
with Forage for their Horſes, but that he w
not bound to take ſuch foul Language at the
hands, for that he was an honeſt Man, and h
Wife an honeſt Woman. This ſo incens'd tho
inſolent Troopers, that ſoon after they to
and bound him hand and foot, and before h
face raviſh'd his Wife, all three of them o
after another: each of them, while he thus
bus'd the poor Woman, asking her Husba
Well! what ſay'ſt thou now? Art thou not y
a Cuckold? and is thy Wife ſtill a Woman
Honour? The Action it ſelf, not ſo much as t
deriding manner of it, provok'd the Peaſant
that degree, that he, not long after, obſervi
that they were ſleeping in the Stable, ſhut th
in, ſet fire to it, and burnt them, their Hor
and his own Stable together.

In like manner we read in the *Roman* Hiſto
that the no leſs falſe than cruel *Octavius Augu*
having by Perjuries, Murders, and many Vi
nies, ſubdu'd and deſtroy'd all the Lovers of
Free Republick, and among them his o
Friends *Panſa*, *Hirtius*, *Cicero*, *Antonius*, *L*
tus, and *Pompeius Sextus*; that he might, un
the Name of *Imperator* only, make himſelf C
tain General, and Emperor or ſole Lord of
whole Republick; was nevertheleſs a g
Scoffer, and took delight in deriding oth
Having therefore heard of a Peaſant, who
reputed to be very like him, he ſent for h
and meaning to make him paſs for a Baſt
ask'd him, if his Mother had not been ſomet

in *Rome?* The Peaſant very drily rely'd, No, Sir; but my Father has been often there. Upon which the Standers-by fell a ſmiling, that a poor Peaſant had ſo handſomly paid the Emperor in his own Coin.

The proper Leſſon of this Fable therefore is, to make us beware of doing hurt to any man, but above all to refrain from deriding thoſe we have wrong'd: and to teach us beſides, that they are the moſt infamous and vicious of Mankind, who, after they have committed unjuſt and villanous Actions, make a ſcoff at thoſe they have injur'd and deceiv'd.

Fable XLIV.

The Vultur *and her* Birth-day Feaſt.

A Lion, who had been ſome time abroad a hunting, and caught nothing, grew very hungry: At length he ſaw from the Valley where he was, a harmleſs Goat browzing on a Rock, where he could not come at him. Now his Hunger ſo pinch'd him, that he reſolv'd, ſince Strength and Power were to no purpoſe, to take this Goat by an ungenerous and deceitful Stratagem. He therefore call'd to her: Dear Siſter,

Siſter, ſaid he, it grieves me to ſee you take ſo much pains to get a little Food upon thoſe barren and craggy Rocks, when I have ſuch plenty of good Paſture here in the Plain, that ſtands me in no ſtead at all: Come down therefore and feed by me, upon the Promiſe I faithfully make you that I will do you no hurt. To which the Goat anſwer'd: I know very well that a Lion is not wont to uſe Deceit and Cunning to catch and kill the harmleſs Beaſts for his Prey: However I cannot think it ſafe to truſt in your hands that Life, which once loſt is gone for ever. Beſides, I call to mind, that you, as King of all the Beaſts, are wont to feed upon them without diſtinction or pity: nor have I yet heard that you ever ſpoke ſo kindly to any of them, or invited them to eat at your own Table, as you now do me; and therefore I think my ſelf to have more reaſon to ſuſpect you, and that I ought to take greater care of falling into your Power.

After this the Lion met with a ſturdy Bull not far from his Den, and invited him too to walk in and take a Meal with him; meaning when he had got him in his Den, to fall upon him and eat him for his Dinner. The Bull ſeem'd to accept of the Invitation; and the Lion very courteouſly walk'd before to ſhew him the way. But when they were come to the Mouth of the Den, the Bull

turn'd

turn'd back, and ran away, crying out to the Lion: I ſee within there many Lions, who with open Jaws lie ready to devour me; but nothing fit for me to eat, nor the leaſt Preparation made to receive me.

A Vultur hearing how the Lion's Deſigns had miſcarry'd, and knowing that it would in time fare with her in relation to the harmleſs Birds, as it had far'd with the Lion in regard to the four-footed Beaſts on which he was wont to prey, unleſs ſhe took other Meaſures, and govern'd her Affairs with more Craft and Cunning, reſolv'd in the firſt place, that ſhe might make the Birds leſs wary and shy of her, to offer them a full and perfect Peace for ever, to be ſolemnly ſworn to by both Parties. The harmleſs and peaceable Birds willingly accepted the Proffer, and the Peace was made and ſworn to accordingly. Affairs being thus ſettled, the Vultur waited for her Birth-day, when ſhe intended to make merry with the Griffins her very good Friends. To this end ſhe invited to the Feaſt all ſuch of the harmleſs and peaceful Birds, as by reaſon of the Preeminence of their Kinds, ſerv'd the others as Counſellors and Leaders, and whom, as long as they continu'd in the open Air, ſhe could not have taken and kill'd all at once, for that when ſhe had caught one of them, the others would either defend themſelves, or fly away.

away. Now when these Birds, thinking no harm, were come to this solemn Feast, and were in the height of all their Mirth and Jollity, the Vultur gave her Friends a Signal that had been agreed between them, to fall upon and kill all those peaceful Birds, which in a moment was perform'd accordingly. Then the Vultur pretended to her Friends, that those Birds had refus'd to drink to the Health and Long-life of the Vultur, and that she had violent reason to suspect that they look'd upon her to be a Tyrant, and therefore intended to have fallen upon her, and kill'd her, if she had not prevented them. From whence she concluded that they had not only been justly put to death, but also that the other lesser and tuneful Birds might from thenceforward be from time to time justly taken and kill'd by the Vultur or her Friends, to satisfy their Hunger, whenever they thought fit.

EXPLICATION.

BY the *Lion* and the Vultur the Antients understood strong and ambitious Men, who and whose Adherents cannot subsist, but by the Ruin and Destruction of Men weaker than themselves; and who, in a word, are Tyrants or Soldiers.

By the *Goat*, the *Bull*, and the *peaceful Birds*, all of whom live either on Graſs or Seeds, are underſtood inoffenſive men, who are always perſecuted, plunder'd, or put to death by ambitious Tyrants.

THat the Love of Life, and the Dread of Death, as alſo that Ambition, or the Deſire of Rule over others, and the Fear of loſing our Liberty, are the moſt impetuous and reigning Paſſions of men, proceeds from the following Reaſons, or from the pretence of them: Namely, becauſe, by preſerving or obtaining any one Good, we ſeem to be capable of enjoying all the Good that can happen to Men; and becauſe, that when the contrary arrives to us, we ſeem thereby to be no leſs bereft of all poſſibility of enjoying any Good; and at the ſame time to be in a condition that expoſes us to ſuffer all imaginable Ill. From whence it farther proceeds, that Men in general are more deſirous, paſſionate, and eager to obtain any abſent Good, that they fancy to themſelves to be ſuch, than to preſerve any preſent Good that they truly poſſeſs: But they are above all greedy and deſirous to obtain that Good, by the poſſeſſion whereof they imagine they ſhall be grown above the reach of Miſchiefs from the hands of others. And foraſmuch as ambitious men particularly are enclin'd to theſe thoughts, it follows from hence that the Paſſion of Ambition often excites men to commit the greateſt Enormities. Thus we ſee, that, to obtain their ends, ambitious men, inſtead of Reaſon and Juſtice, are wont to make uſe of Violence, Diſſimulation, Deceit,

ceit, Hypocriſy, and pretended Friendſhip.

Thus we have often ſeen that ambitious Me under colour of making merry with their Friend have invited them to Entertainments, only th they might have an opportunity of making the away all at once, or to deprive them of Liber and throw them into Priſon: And ſince by doing they commit the moſt horrid Treache that Men are capable of, it will be neceſſary enquire when, and whence it proceeds.

Firſt then it is requiſite to obſerve, that t Deſire of ruling over other men is ſo unaccoun able a Paſſion, that the Ambitious themſelv can give no Reaſon, nor even any colour of Re ſon, why they ought to govern their Equal but being nevertheleſs poſſeſs'd by that unreaſo able Deſire, they are not reſtrain'd or kept aw, either by Honour, by Truth, by Frien ſhip or Religion, from making uſe of thoſe mea that they judg moſt proper and effectual for t ſpeedy Accompliſhment of their Wiſhes.

Now for that ambitious Men cannot ſometim obtain their ends any otherwiſe than by decei ing ſeveral men at one and the ſame time, it often requiſite that they make themſelves M ſters of the Perſon not of one man only, but many: and ſometimes alſo that one ſhould n know that the others will be at a place whe they may be all enſnar'd together, and depriv at once of their Lives or Liberties. In this ca therefore they cannot invent any more certa means to compaſs their wicked Deſigns, tha under colour of encreaſing their Friendſhip wi them, to invite thoſe whom they intend to ſ cure or kill, together with their own Frien

an

nd Accomplices, to ſome ſolemn Feaſt or En-
ertainment, that they may there execute the
illany they before had concerted.

Thus we ſee that the Vultur in our Fable,
nvited the chief of the peaceful and harmleſs
irds to celebrate her Birth-day with her; and
aving, by the aſſiſtance of her other Gueſts,
he Griffins, put them to death, found it eaſy
fter that to tyrannize over all the leſſer Birds.
hus the Hiſtorians teach us, that, at *Florence*,
ome true Lovers of the publick Liberty, being
alous and diſſatisfy'd at the too great Power
nd Authority of *Laurence* and *Julian de Medicis*,
ndertook to ſecure the Liberty of the Repub-
ick, by murdering both of them at an Enter-
inment, to be made by one of the Maleconi-
nts upon a Sunday the 26*th* of *April* 1478. and
o which they were invited: but their Deſign
ot taking effect, becauſe *Julian* unexpectedly
cus'd himſelf from coming, and the Conſpira-
rs, fearing that if it were long delay'd, it
ould come to be diſcover'd, thought themſelves
blig'd to be expeditious, and therefore reſolv'd
put it in execution in a Church where both of
em were to come to Maſs. But their too great
recipitation occaſion'd the miſcarriage of their
nterprize; for the Perſons who were moſt fit
have attempted it, refus'd to commit an
ction of that nature in ſo holy a Place, and
ring the Divine Service, and therefore they
re forc'd to make uſe of others not ſo fit for
e purpoſe; ſo that *John* only was kill'd, and
t *Laurence*, who eſcap'd into the Sacriſty, and
'd himſelf there: From whence it happen'd,
t all who had conſpir'd the Murder, were

either forc'd to fly for't, or put to death as Criminals; and the Houſe of *Medicis* came thereby to have greater Power and Authority over the Republick than before.

Thus we have ſeen in our days, that many too envious men grew diſcontented at the great Authority and Reſpect that the two worthy Patriots and Heroes, *Cornelius* and *John de Wit*, had deſervedly got in the *United Netherlands*, on account of the many great Services they had done their Country: and that their greateſt and moſt deadly Enemies had ſcarcely notice, that by an Order from Court ſome of the Governors were got together before the Gates of the Priſon at the *Hague*, upon Information given by the Jaylor's Servant, that the Governor who was in Priſon, deſir'd to ſpeak with his Father and Brother before he came out; but the Tumult, that had long been kindling, broke out into a Flame not to let ſlip ſo fair an opportunity of aſſaſſinating thoſe two Brothers together at one and the ſame time; which was accordingly done on the 20th of *Aug.* 1672.

Thus we read, that *Oliviertjen*, a Native of a ſmall Town in *Italy*, call'd *Fermo*, where he was carefully educated and brought up by his Uncle and then ſent to the War, behav'd himſelf with ſo much Bravery, and arriv'd to ſo great Experience and Skill in Military Affairs, that in a few years he came to be one of the chief Officers of the Army: and at length wrote to his Uncle That he had ſpent many Years ſucceſſively in foreign Wars, only to lay in a Stock of Honour, and that he now ſhould take it as a great Favour if he might be permitted, with ſix hundred Horſe

only, to make a publick Entry into his native Town, and, if he and the Council thought fit to give him leave, to treat them and the other chief Inhabitants at Dinner, in acknowledgment of his Gratitude for the many Favours he had receiv'd from them. Upon the Uncle's Solicitation his Requeſt was granted, and accordingly he made his Entry into *Fermo* with ſix hundred Horſe, and ſpent ſome days in concerting the Meaſures that were fit to be taken, in order to execute his projected Deſign. Then he invited all the chief Inhabitants, and among them his Uncle *John Fogliani*, to dinner: They all came, and at Table paſs'd the time, as uſual, in eating, drinking and talking. At length *Oliviertjen* began to ſpeak very feelingly of the Greatneſs to which the then Pope *Alexander* VI. and his Son *Cæſar Borgia*, were arriv'd; and that if it continu'd, it would be of dangerous conſequence to the Peace of *Italy*: His Uncle and his other Gueſts harken'd with attention to his Diſcourſe, and ſeem'd by their Anſwers to fall in with his Opinion. Upon which he ſtood up, and ſaid, that it was not convenient to talk of an affair of ſuch moment before the Servants that waited at Table, but in a private Chamber; and accordingly he went into another Room, thither all his Gueſts, without their Servants, follow'd him: and ſcarce had taken their Seats, when *Oliviertjen*'s Soldiers ruſh'd in upon them from an inner Room, where he had poſted them for that purpoſe, and kill'd them immediately, not ſparing even his Uncle. Then *Oliviertjen* with his Troopers and other Confederates got a horſeback, ſeized the Town-hall and the Magi-

ſtrates that were there, and manag'd his Affairs ſo roundly, that he tyranniz'd over that Republick for the ſpace of three years, and would have done ſo longer, but that *Cæſar Borgia*, in the beginning of the Year 1503. no leſs baſely and treacherouſly ſeiz'd him, together with ſome others, and put them to death.

Thus we read, that *Chriſtian* the Second, King of *Denmark*, after he had been ſome time at War with the *Swedes*, whom he ſtil'd his Rebels, made peace with them, and was crown'd King of *Sweden* at *Stockholm*; where, in the Year 1520. he invited all the chief Lords of the Kingdom, together with the Magiſtrates of that City, to a very ſplendid Entertainment at Court that was to laſt three days together, the two firſt of which he treated them with all manner of Civility, and ſhew of ſeeming Joy and Satisfaction; but on the third caus'd all his Guests to the number of ſeventy, or as others ſay, ninety two, to be taken Priſoners, and on the 8th of *November* to be cruelly put to death in the Market Place, permitting their dead Bodies to be expos'd for three days together, and to ſuffer all ſorts of Indignities from the tumultuous Rabble, whom he had taken care to incenſe and ſtir up againſt the Perſons he had caus'd to be murder'd; and encouraging likewiſe the ſame tumultuous Rabble, to murder ſome of the innocent Citizens, and to plunder their Houſes.

Thus we read that *Charles* the 9th of *France* having endeavour'd by force of Arms to exterminate his Subjects of the Reformed Religion, and not ſucceeding in his Attempt, made peace with them, and gave his Siſter *Margaret* in Ma-

ria

riage to *Henry* King of *Navarre*, that he might thus have a pretence to invite all the chief of the Protestants to celebrate the Wedding. To this end they came to *Paris*, where the King procur'd not them only to be murder'd or taken Prisoners, but, to the eternal shame of the *French* Nation, and without any pretence of Right or Justice, openly caus'd to be massacred all the other Protestants throughout the whole Kingdom.

Thus we read, how the Count of *Warfusee*, thinking to repair his decay'd Fortunes, and to make his peace with the King of *Spain*, who was incens'd against him, by putting the Town of *Liege* into the hands of the *Spaniards*, did, in the year 1637. invite to dinner the Burgermaster *de Ruelle*, the Abbot of *Monson*, Resident of *France*, and the Baron of *Saisan*, whom he took Prisoners by the help of some *Spanish* Soldiers, that he had privately got into his House, and caus'd the Burgermaster to be basely murder'd.

To which we will now add the proper Instruction that this Fable gives us, to wit, that we ought to suspect that Ambitious men, when they find themselves in a condition to attain by villanous Practices, the Ends at which they aim, will make no scruple of putting them in execution, how heinous soever are the Offences they commit, and how detestable soever they thereby render themselves in the eyes of God and Man.

FABLE XLV.

The Gourd *and the* Palm-Tree.

A Great Jar, that was juſt moulded ou
of Clay, and ſet in the Sun a drying,
ſaw ſtanding by her a little Jar, that ha
been burnt in the Kilne, to whom ſhe ſai
Thou art fit for nothing but to make wate
in, and therefore oughtſt to give way t
me, who am made on purpoſe to be fill'
with the beſt Oil and moſt exquiſite Win
for the mouths of Kings and Princes. T
which the little Jar anſwered: Were it n
for the reſpect I have for the Potter, who h
been pleas'd to make us both as we are,
would immediately run againſt thee, a
ſqueeze thee out of ſhape, to teach thee t
thou art not harden'd in the Fire, as I a
and that thou mayſt ſoon be reduc'd to t
primitive Worthleſneſs, and become age
deſpicable Lump of Clay; but I will h
patience, and ſee what becomes of thy
rogance. Scarce had ſhe ſaid this, whe
black Cloud ariſing overcaſt the Sky,
pour'd down ſuch a ſudden Burſt of R
as quite ſpoil'd th' unharden'd Jar, wh

C

Clay the Potter took to mould anew in ſome other Figure; but the other Jar remain'd intire and unharm'd.

After this it happen'd, that a Gourd, planted near the foot of a Palm-Tree, and ſeeing herſelf in the beginning of the Summer ſprouted up above the Top of the Palm, ask'd her, how many Years ſhe had been growing to that height? She anſwer'd, Above a Hundred. To which the Gourd reply'd: I ſee then that I am more to be valu'd than you, ſince in leſs than a hundred days I am grown over your head. To this the Palm was ſilent; but might have return'd: If I had not ſupported and help'd you up, you would now be creeping along the Surface of the Earth, and unable to abide the firſt Approaches of the Winter. But her Silence made the Gourd more inſolent, till the hoary Froſts of the Autumn began to rot her Stem, and kept back her needful Sap. Then finding her ſelf wither, and her Leaves beginning to fall, ſhe firſt learnt to know her little Worth, and the true Value of the Palm-Tree.

Even thus it far'd with a Willow, who, flouriſh'd with the kindly Moiſture of a River on whoſe Banks ſhe grew, ſhot up in a few Years much more than an Oak that was planted not far off in a higher and drier Soil. She vaunted therefore to the Oak that

ſhe was much preferable to him; but he diſdainfully made no reply: yet ſaw ſoon after that the Waters of the River had undermin'd and waſh'd away the Earth from the Root of the Willow, and that ſhe was fallen into the Stream, while he continu'd his ſlow Growth, and flouriſh'd as before.

All this came to the ears of a Swallow, who thought her ſelf of greater value than all of them together. Meeting therefore with the Crow, ſhe immediately compar'd herſelf with him. I am, ſaid ſhe, more beautiful in Shape and Feathers, can ſing better, and fly ſwifter and higher than you, who muſt therefore yield to me in all things. But the Crow anſwer'd: Thou, ſilly Creature, knowſt not that I am longer-liv'd than any of the Fowls of the Air, and that therefore all that I have ought the more to be eſteem'd. But above all oughtſt thou to acknowledge me thy better, in that thou canſt not endure the Winter Seaſon, but when Autumn comes muſt either be gone, or periſh.

EXPL

EXPLICATION.

BY the *Great Jar of Clay*, the *Gourd*, the *Willow* and the *Swallow*, the Antients intended to repreſent to us thoſe Men who from mean and low Beginnings are on a ſudden arriv'd to high and eminent Stations, and who fall from thence as eaſily and as ſoon.

By the *little Jar that had been harden'd in the Kiln*, by the *Palm-Tree*, the *Oak*, and the *Crow*, Men, who by degrees are mounted to a high Station, from whence they are not wont to be eaſily thrown down.

MEN, who, on a ſudden and beyond their own Expectations, are riſen from a mean and low Condition to a high Pitch of Power and Greatneſs, are, for want of a ſutable Education, Study and Converſation with Mankind, generally incapable of knowing how to behave themſelves in that high Station; for that their ſudden Riſe has given them neither time nor opportunity to reflect duly, and without either Love or Hate, on the low Condition in which they before had liv'd, and at the ſame time to judg aright of the high Sphere in which they now move: much leſs have they had time to conſider how they ought to behave themſelves in their new and lofty Station, and whether they know how, or are willing to conform themſelves to the Duties of it. We find beſides, that thoſe men have a much greater opinion and value for the things that are unknown to them, than for thoſe with which

they have been converſant and acquainted: an
that too not only on account of the commo
Frailty of Mankind; but alſo for that they a
ſo tranſported and ſtruck blind with the Sel
Love their ſudden and unexpected Greatne
has occaſion'd, that they ſeem incapable a
unwilling to know either themſelves or othe
and to have wholly fix'd their Eyes on their o
Capacities, and on the Defects of other me
without ever reflecting on their own Faults, a
weighing them againſt the Virtues of othe
And this it is that makes them fondly conce
that others have as little, nay leſs knowledg
their Faults and Imperfections than themſelv
whereas, on the contrary, their being clim
ſo high has awaken'd the eyes of all men, a
ſtir'd up their Envy and their Hate, diligen
to enquire into and obſerve all their Actio
and whether they are worthy of their Gr
neſs, and how they behave themſelves in
from whence they commonly have reaſon to j
of them to their diſadvantage.

And we find beſides, that thoſe upſtart M
rooms are generally ſo ſilly and inſolent, that
are not content, like Fools, to be always v
ing themſelves, but are beſides continually c
paring themſelves with others, and ſlighting
deſpiſing ſuch as have more real and inward
rit than they; which when ſuch men come to
cover, they never fail to divulge and proc
abroad the Faults of thoſe mighty Men, and
to procure their Downfal; or at leaſt re
therein, when it proceeds from any unfor
Misfortune, or is occaſion'd by other
which often ſoon comes to paſs, accordi

this ſaying of the Antients, *Quod cito fit, cito perit*; Soon ripe, ſoon rotten.

Thus we ſee in this Fable, that the Great Jar of Clay, the Gourd, the Willow and the Swallow, are repreſented to us to be ſo ſenſleſs and arrogant, as not to be contented to value themſelves above their true Merit, and according to the Eſteem which others in Reaſon ought to have of them, but they ſlighted and placed far beneath them the little Jar, the Palm-Tree, the Oak, and the Crow, who were indeed of more Worth than they; and that ſoon after they fell from their imaginary Height, to the great Joy of thoſe whom they had before contemn'd.

Having ſaid this in general of the ſudden Riſe, and too great Inſolence, and of the Downfal of Men that proceeds from thence; we may obſerve in particular, that a too ſudden Increaſe of Riches may happen either by ſome unlook'd-for Inheritance, ſome lucky hit in Trade, the Adminiſtration or Management of the Eſtates of many others, from good Fortune at Play, *&c.* and that moſt Men who come to be vaſtly rich by thoſe means, are thereby ſo inſolent as to value themſelves above ſuch as are no leſs rich than they, but are come to their Eſtates by degrees, or have inherited them from their Parents or other Relations, and to ſurpaſs them in Houſe-keeping and Equipage: So that they thereby haſten their own Downfal, while the others, having regulated their Expences according to their Revenues, continue in the ſame Station, and rejoice in the Ruin of thoſe arrogant Upſtarts.

We may likewiſe obſerve in particular, that Men, who on a ſudden are come to have any great Authority, either in the Affairs of State or War, and thus get an Opportunity to enrich themſelves, and at the ſame time to gain the Reſpect of others, generally become thereby ſo haughty and inſolent, that they look even on their Betters with Slight and Diſdain, and thus create to themſelves ſo many Enemies, that they are wont to fall from their Greatneſs in as little time as they were climbing to it; and even before they themſelves are aware of their Downfal.

Of this we may obſerve ſeveral Examples in ſome of thoſe mean Men, who meerly out of Neceſſity put themſelves into the Service of the *Eaſt-India* Company of theſe *United Netherlands*, when they receive any Authority over the Effects of the ſaid Company, or over the Men that are in their Service: For many of them not only enrich themſelves knaviſhly and too ſoon, at the Expence of the Company, but alſo regard all that are under them, whether a Shipboard, or aſhore in *India*, with ſo haughty and arrogant an Air, and behave themſelves ſo like Lords and Tyrants towards them, that they thereby procure to themſelves their utmoſt Hatred: and when they return hither, tho they are not employed in the Government of our Countries or Cities, nor in any Offices that depend thereon, they often behave themſelves ſo ſawcily, and live ſo ridiculouſly great and high, that many of them ſoon fall into their former Neceſſity: or at beſt, to perfect their Ambition of commanding over thoſe that are under them, as over ſo many

many Slaves, they return again to *India*.

And how ſuch haughty Upſtarts behave themſelves at Court, and what their End is there, we may learn by the Example of *David Rizzi*, a Native of *Piedmont*, who, from a poor Singing-man to *Mary Stuart*, Queen of *Scotland*, roſe to be a Privy-Counſellor and Secretary of the Cloſet to the King, her Husband; and growing exceſſive Rich, became ſo proud and haughty, that, depending on the great Favour of the Queen, he ſlighted and carried himſelf diſreſpectfully, not only to the chief Noblemen of the Court, but even to the King himſelf, who was King there in right of the Queen only: Inſomuch that they, no longer able to bear his Inſolence, ſecretly complotted together; and in the Year 1564. fell upon *David Rizzi* in the Queen's Chamber, herſelf then preſent, and with drawn Swords in their Hands, in ſpite of the Queen's Command, drag'd him into another Room and kill'd him.

And we have almoſt a like Example in *Concinno Concinni*, otherwiſe called Marſhal *d' Ancre*, a *Florentine* of mean Extraction, who came to be firſt Miniſter of State in *France*, and without having ever ſerv'd in the Army, was made a Marſhal of that Kingdom, and Governor of *Picardy*, but was afterward kill'd in the Year 1617. more indeed by the Contrivance of the envious Courtiers, than by the King's Order: And his Wife, *Leonora de Galigai*, who was but a Timber-Merchant's Daughter, and advanced to that degree meerly by the Queen's Favour, was beheaded about the ſame time. And whoever will give themſelves the Trouble to enquire, may eaſily be con-

convinc'd that theſe diſaſtrous Ends arriv'd t
them, not ſo much on account of any Crime
they had committed, but that their too gre
and too ſudden Advancements were the Occaſio
of their Fall.

But to produce a like Example that happen'
in our own Days: *Albert* of *Walſtein*, a Gentle
man of *Bohemia*, was made Colonel of a Regi
ment in the Service of the Emperor; fro
thence he was advanced to the Charge of Field
Marſhal-General, and created Duke of *Meckle
burg*. Being arrived to this height from ſo lo
a Condition, he form'd a Conſpiracy to take th
Crown of *Bohemia* from the Head of *Ferdinan*
the Second, and place it on his own. To this en
in the Year 1634. he, with the Colonels, *Terſica*, *Il*
and *Kinski*, his Friends in whom he moſt confide
and many others, went to *Agria*. When he ha
been there ſome days, *Gordon* the Governor of th
Town, invited thoſe three Colonels and Captai
Niewman, to ſup with him on the 25*th* of *Feb.*
his Houſe in the Caſtle. When Supper was ove
and that all their Servants had left them, th
Governor before they roſe from Table, caus
thoſe three Colonels and the Captain to be kille
by a parcel of Soldiers, who were appointe
for that purpoſe. When he had done this, h
went about Midnight with a Party of the Gariſo
to an Inn in the Market-place, where *Walſte*
himſelf lay. The Guard, knowing him to b
Governor of the Town, and ſuppoſing him to b
Walſtein's Friend, let him in: In ſhort, he wen
up into the Chamber where *Walſtein* was in Be
killed firſt a Servant who was waiting there, an
then *Walſtein* himſelf in the midſt of his Troops
wh

who finding themſelves thus without a Chief, and ſuſpecting it to have been done by the Emperor's Command, as indeed it was, choſe rather to be quiet, than to attempt a vain Revenge on the Murderers.

And not to mention *Thomaſo Aniello*, who from a poor Fiſherman became on a ſudden to be almoſt Maſter of the Kingdom of *Naples*, we have ſeen beſides in our Days, that *Oliver Cromwel* in a few Years, from a common Subject arriv'd to the Power of a King, and died in poſſeſſion of it. But nevertheleſs in leſs than two Years after his Death, all that remain'd of his Race and Family were compell'd to fly from *England*, and King *Charles* the Second was in the Year 1660. recall'd from Exile, and reſtor'd to the Throne of his Anceſtors.

Inſomuch that the true Intent of this Fable is, to inſtruct Mankind, that all, who riſe on a ſudden from a low to a high Station, muſt be very careful not to ſet too great a value on themſelves; and particularly not to deſpiſe other Men, for that otherwiſe they have nothing to expect but as ſudden an Overthrow. And beſides, that Men, who have been long Great and in High Stations, enjoy an Infinite Number of Advantages above ſuch Upſtarts, which will manifeſt themſelves in many unexpected Accidents.

FABLE

Fable XLVI.

The Cowardly Dog *turn'd Brave.*

A Hungry Crow, seeing a harmless Sheep grazing in the Plain, flew up on her Back, and fell to pecking her severely. She felt the Smart, and told him, That 'twas not fair that he, who fed not on useless Dogs till they were dead, should eat so necessary a Creature as a Sheep while she was yet living: To which the Crow answer'd That he too would have observ'd that distinction, if living Sheep had as good Teeth as living Dogs, and could bite all that came near them as well as they.

After this it happen'd that a great Cowardly Dog, meaning to get away from other Dogs, whom, he fear'd, would bite him, betook himself to flight; but, contrary to his Expectation, his running away only made many other, as well great as little Dogs, run after him: So that seeing himself closely pursu'd, he fac'd about, and resolved to defend himself bravely, and so get rid of them, or at least to sell his Hide as dear as he could. When the little Yelpers who had durst to drive him while he was running

running away, ſaw this, they immediately cheer'd off, each of them fearing to receive a deadly Gripe from him; and each of the great Dogs ſeeing, that he could not attack him ſingly without danger of being bit, for that he began to grin and ſhew them his Teeth, march'd off and let him alone.

At length it happen'd that an Aſs, who had formerly ſuffer'd himſelf to be ill us'd by all Men and Beaſts, and to be too heavily loaded, without ever biting or kicking to do himſelf Right, reſolv'd for the future to follow this Example of the Cowardly Dog, and to defend himſelf from all heavy Burdens and Violence, by bravely and reſolutely making uſe of all the Strength that Nature had given him againſt any Enemy that fell upon him. After this a Wild Boar, ſeeing him, did not only deſpiſe him as before, but came toward him, meaning to do him a Miſchief; but the Aſs got himſelf ready to receive him, and gave him a Kick that broke one of his Legs. The Boar, finding himſelf thus wounded and diſabled, cried out aloud, If I had thought that the Aſs either could or would have given ſuch a Blow, I would not have fallen upon him, but let him alone.

EX-

EXPLICATION.

THE Antients by the *Crow*, the *Biting Dog* and the *Wild Boar*, repreſented to us Men, who are wont to uſe all ſorts of Violence to oppreſs thoſe whom they mean to ſubdue.

By the *Sheep*, the *Cowardly Dog* and the *Ass* are meant Men that love Peace, and who, while unarm'd, muſt ſuffer all the Affronts of the Insolent; but when they have gotten Arms and are in a Condition to defend themſelves, may repel all the Violence that is offer'd them.

THat Men who think to acquire great Honour by ſhewing that they dare raſhly run themſelves in Danger of their Lives, commonly find their own Deſtruction in ſo doing, we have been taught by the Fable of the Gnats, flying about the Flame of a Candle; and by that of thoſe that ſtung the bald Pate of a Man: for the firſt of them generally burn their Wings, and the laſt loſe their Lives.

And that, on the contrary, Wiſe and Virtuous Men ought, as much as poſſible, to avoid Men, and keep themſelves out of danger, has been ſhewn us by the Fable of the Cock who ran away from the Skin of the Fox, and by that of the Lobſter that would have avoided fighting with the Frog. We are likewiſe there inſtructed, that when Men cannot avoid fighting they ought to behave themſelves undaunted, and make uſe of all their Strength and Art for their own Defence, for that thereby they commonly free themſelves from Danger, and

the better of their Enemies. Now ſince this Fable of the cowardly Dog ſeems to teach us, on the contrary, that men ought not to avoid the Dangers they foreſee, but to oppoſe them, it will be requiſite to enlarge a little in the Explication of it.

Foraſmuch as men, out of hatred to their Enemies, have too mean an opinion of them, and that on the contrary, they ſet a greater value on the Knowledg, Virtues, Eſtates and Power of all that are not their Enemies, than they truly deſerve: Men therefore of old were of opinion, that 'twas a dangerous thing to make our ſelves intirely known to all others without any Diſſimulation whatſoever. But ſince this is not what our Fable properly propoſes to our Conſideration, we will not now endeavour to ſhew what Advice is generally beſt to follow in that matter; but will only prove, that according to the Leſſon that this Fable gives us, it cannot but be very dangerous to lay our ſelves open to our Enemies, or thoſe that wiſh us ill; and by that means to furniſh them with an opportunity to fall on our blind ſide, and to attack us where we are weaker than they. And we will at the ſame time endeavour to prove, that it cannot but be very uſeful to us to make our Enemies believe, that if we were attack'd, we would defend our ſelves to the utmoſt, and perhaps deſtroy thoſe that ſhould come to aſſault us.

Thus our foregoing Fable of the Lobſter, who avoided to engage with the Frog, before he was actually attack'd by her, teaches us, That thoſe men, who, before they are attack'd, avoid their Enemies, ought to be thought by them,

ike very peaceable and prudent men, well to have foreſeen all the Inconveniences to which they ſhould be expos'd, if they came to admit their Ill-willers into any Fellowſhip with them; and that they, by conſequence, had duly weigh'd and reſolv'd how they would behave themſelves, whenever they ſhould happen to be aſſaulted: And that thoſe, who deſign them harm, ought therefore to be ſo much the more cautious of falling on ſuch prudent men, who, as they have reaſon to believe, have put themſelves in a good Poſture of Defence.

But when we are aſſaulted unexpectedly and unforeſeen by malicious men, who are unknown to us, we commonly fancy to our ſelves, that they would not have undertaken it, without ſufficient Force to go thro with their Attempt: And then we generally ſee that the ſame Imagination prevails ſo much with the Spectators, that moſt of them take part with the Aggreſſor, and few of them with the Party attack'd. And we ſee this chiefly when any man falls upon another in a hoſtile manner, and that the Perſon who is aſſaulted, inſtead of making a brave reſiſtance, betakes himſelf to flight, thinking thus to eſcape from the Danger.

For, ſince every one ought to know his own Strength beſt, and ſince moreover in all doubtful things men are commonly rather inclin'd to judg to their own advantage than to the prejudice of their Enemies; we cannot do worſe in ſuch an occaſion than, by openly running away and not defending our ſelves, give reaſon to ſuſpect that we our ſelves judg our Enemies to be ſtronger than we. Beſides, when Men defend themſelves bravely

bravely, moſt of the Spectators ſtand ſtill, and wait the Succeſs of the Scuffle, before they declare either for one ſide or the other: and, on the other hand, when a man is ſeen to fly from his Enemy, moſt are inclin'd to believe that he who flies is in the wrong, or at leaſt the weaker of the two: and he who is down, is not only abandon'd by all, but even trampled on by the very Dogs, that is, by thoſe who before durſt not look him in the Face. For the *Italians* ſay very true, *A Huomo caduto ogniuno grida, da gli, da gli:* When a man is fallen, every one cries, Lay him on, Lay him on.

Thus the cowardly Dog in our Fable no ſooner began to fly from the great Dogs, than not only more great Dogs, but even many little Curs ran yelping after him: but all of them ſlunk away when they ſaw he was preparing to defend himſelf bravely.

In like manner, men, who publickly declare that they will not engage in Suits of Law, either as Plantiffs or Defendants, ſeem to make themſelves Sheep that they may be devour'd by the Wolves: for they thereby give encouragement to litigious and ill-minded men, who would otherwiſe let them alone, to ſue them: and when they come to be caſt, they confirm our common Saying, that the Srrongeſt have the greateſt part of the World.

Thus too in the Wars, few Soldiers are kill'd as long as they defend themſelves in the Battel; but when they once begin to run away, moſt of them are either ſlain or taken.

Thus *David* no ſooner fled from his Son *Abſalom*, but he was revil'd and curs'd by the coward-

ly *Shimei*, who durſt even throw Stones at him.

Thus *Charles* Duke of *Burgundy* was reſpected and honour'd by all his Neighbours, each of whom ſought his Friendſhip, while he wag'd War in his Enemies Country, or being attack'd in his own defended it with Bravery: But when, on the ſecond of *April*, in the Year 1476, he fled from near *Branſon* with his Army before that of the *Switzers*, having loſt only 7 of his men in the Action, and left behind him all his Cannon and heavy Baggage, that Flight alone made him ſo deſpis'd, that immediately the Duke of *Milan*, *Renier* King of *Sicily*, the Duke of *Provence*, and the Dutcheſs of *Savoy* fell off from him, and entred into Alliances againſt him with *Lewis* XI. King of *France*. Beſides, it ſo diſhearten'd his own Troops, and encourag'd thoſe of his Enemys, that on the 20*th* of *June* following, when he gave another Battel to the *Switzers* about *Murat*, his Army, which conſiſted of 24000 well-arm'd men, after a weak reſiſtance agen betook themſelves to their heels, and at leaſt 8000 of his Soldiers were kill'd in their flight. And tho this Duke had ſeen, that, before his unjuſt Uſurpations and Tyrannies over the Inhabitants of the *Netherlands*, and their Liberties, he was reſpected by all of them, and eſteem'd by his Neighbours, yet he could not moderate and ſubdue his haughty and ambitious Soul, but went with a handful of men to beſiege the Town of *Nancy* in *Lorain*; and on the 5*th* of *January* 1477. contrary to the Advice of his beſt Friends, but very imprudently, durſt ſtand his ground, and expect the Enemies Army; tho like an experienc'd General he ought to have

Know

known, that his having twice run away had ſo encreas'd the Courage of his Enemy, and ſo damp'd that of his own Troops, that if he came to engage with them again in a third Battel againſt the ſame Foe, he would certainly loſe the Day: And indeed after a faint Reſiſtance his Army was defeated, and he himſelf ſlain in the Action.

This Fable therefore ſhews us, that quiet and wiſe men avoid running into Danger and Miſchief as much as they can; and that when they are forc'd to it, they muſt defend themſelves with all their Strength: for that, if out of baſeneſs of Soul, they run away from the Danger that purſues them, they thereby draw a much greater on their Heads. And becauſe, on the contrary, if they make a vigorous Reſiſtance and Defence, they diſpoſe many others, who would otherwiſe have taken part againſt them, to ſtand neuter, or at leaſt let them ſee that if they will engage againſt them, they render themſelves liable to ſuffer as much Miſchief as they bring.

FABLE XLVII.

The Aſtrologer, *the* Cunning-man, *and the* Witch.

AN Aſtrologer, who pretended to foretel by the Poſition and Aſpect as well of the Fix'd as Wandering Stars, whatever ſhould happen to Men, particularly if he caſt their Nativity, was one night ſo intent on gazing on the Stars thro his Teleſcope, that he obſery'd not a deep Water that was juſt before him, but fell in and was drown'd. So that all who knew him derided him after his Death, for that he, who was wont to boaſt that he knew all the Signs of the Heavens, and could read in them what they foreboded to Men, was nevertheleſs ſo blind, as not to ſee the Water that was at his Feet, and that was deſtin'd to be the occaſion of his Death.

After this it happen'd, that another, by many artful Tricks, had got the Name of a Cunning-man, and made it his buſineſs to go daily from one Market to another, to chowſe ſome credulous People, who us'd to give him a ſmall Spill before-hand, to tell them what was

was become of their Goods that were loſt, and how they happen'd to be ſlunk out of the way. Now while he was one day taken up in this noble Imployment, a Meſſenger came puffing and blowing to tell him, that ſome Thieves had broken into his Houſe, and taken away all he had. Upon this Advice the poor Conjurer fell into a terrible taking, inſomuch that he was for running home immediately to ſee what the matter was; which one of the Company obſerving, ask'd him the reaſon that he, who could foretel the Affairs of others, and knew what was become of their loſt Goods, could not have foreſeen the loſs of his own, nor tell what was gone with them. To which he not being able to give an Anſwer, was laugh'd at by all the Company.

At laſt it happen'd that a poor old Woman, wither'd and deform'd, was accus'd, that by her Looks only, or by mumbling certain Words, or drawing Figures, and the like, ſhe had, and could, whenever ſhe pleas'd, do Men much good or harm; nay, even work wonderful and ſupernatural Effects. All this being prov'd before the Judges, either by her own Confeſſion, or by the Teſtimony of Witneſſes, ſhe was condemn'd to be burnt alive for a Witch. And as they were carrying the old Beldam to the Stake, ſhe wept bitterly, which one of the wiſeſt of the

pany ſeeing, cry'd out: That it was incredible in it ſelf, that an old Woman ſhould have done much Good or much Harm to others, and could not now in her greateſt need do her ſelf the leaſt, nor free her Perſon from the hands of Juſtice; and that her having in ſome meaſure confeſt all thoſe impoſſible and ſelf-contradictory things that were laid to her charge ought to be look'd on as the pure Effects of melancholy Madneſs in a Perſon weary of Life and therefore ought not to be believ'd, much leſs puniſh'd; and laſtly, that if ſhe had been in her Senſes, and ſhewn any Care of her own Life by denying all her Charge then certainly the Witneſſes that gave Evidence againſt her, and the Judges that condemn'd her to this undeſerv'd Death, would deſerve to be puniſh'd themſelves.

EXPLICATION.

THE Words *Aſtronomer*, *Cunning-man*, and *Witch*, together with all the others in the Apologue, are us'd in their common Senſe, and therefore need not any particular Explication.

HOW great an Advantage it is to men, that they are able to make known their Thoughts and Deſires to one another, and how great a Crime it is, by a continual Practice of Lying and Deceit, to render uſeleſs and of no effect that unſpeakable Bleſſing and Gift of our Creat

Creator, we have ſhewn in the former Fables. We come now to expoſe the moſt ſhameful Liars and Cheats that are on the face of the whole Earth. As 'tis evident that all men come into the World with an equal ſmall proportion of Knowledg, and that they have all of and in themſelves the ſame means to improve their Knowledg and their Wills: So it follows from thence, that no Human Knowledg or Will can be grounded or built on any thing, but what may be diſcover'd to be and truly is in all Mankind in general.

And when we inquire and ſearch into the Ground-work or Foundation on which all Truth, or the Knowledg thereof, is built; we find, that all men agree in this, that they hold for true, and believe they perfectly know all thoſe things that they clearly and diſtinctly comprehend; and beſides, that they do not properly will, nor ſtrongly and truly deſire any thing but what ſeems to be good for them, and at the ſame time poſſible to be obtain'd. This being a fix'd and immovable Foundation or Maxim, it follows from thence, that nothing can be ſaid or thought of any thing that is not in the Being or Eſſence of the thing of which we ſpeak or think, or at leaſt, that cannot in our thoughts, and as we believe, be inherent or annex'd to it, without wholly deſtroying that Being, or, to ſpeak plainer, the Idea that we have of it.

From the ſame Maxim too it follows, that all the particular Ideas that we find or can frame in our ſelves, diſcover no other things to us, but thoſe from which ſuch and no other Effects proceed and flow, than thoſe that agree with that

Eſſence

Eſſence on which we think. So that finding in our ſelves but one only Idea of an infinitely perfect, and every ways uncircumſcrib'd and unlimited Eſſence, we cannot attribute or aſcribe to any thing but that Being only, all the Knowledg and Cauſes of things that are poſſible in themſelves, or that can be imagin'd, without deſtroying that Idea in our own Thoughts, or without making uſe of ſenſleſs and ſelf-contradictory Words.

On the other hand, except that one Idea of one all-perfect Eſſence, no other Ideas can enter into our thoughts, than ſuch as repreſent to us a Being limited and circumſcrib'd in it ſelf and in its Actions: So that the Being and Actions of the one cannot be join'd or aſcrib'd to the other, without deſtroying in our ſelves thoſe Ideas, together with all the Knowledg that proceeds and flows from thence. For, each of thoſe Beings muſt be comprehended according to its peculiar Nature, and cannot act otherwiſe than according to its Nature; that is to ſay, one of them according to its Pleaſure, and the other according to its every way limited Nature and Power.

And from hence it is, that when we do not comprehend the proper Nature of things, and the true Cauſes of their Effects, nor have any knowledg thereof; whatever we ſay of them, tho it have a ſeeming probability of Truth and Underſtanding, we nevertheleſs ſay nothing: For, to ſpeak Words that have no Senſe, or Words join'd together that have a contaadictory Senſe; as that a Square is round, or a Part as great as its Whole; and not to ſpeak at all; is one and the ſame thing.

But

But to come now to our Fable in particular; here first presents himself to us a Man, who presumptuously pretends, from his Knowledg of the Stars, and their Aspects and Positions at the time of any man's Birth, to foretel what such a man shall do, or what shall happen to him. And we all know that it does not agree with the Nature of mortal Men, to comprehend the Essence of the Stars, and all their Influences and Effects; and that besides there is no such Communication and Fellowship between the Stars and the Bodies and Souls of Men, that our Corporeal Motions, and the Thoughts of our Soul should take their Rise, and proceed from thence: But that we are a thing in our selves, and are not influenc'd in our Thoughts or Actions according to the Nature of the Stars, or the different Aspects with which they regard or shine upon us, but according to our own Nature, and that too in all our Thoughts, Desires and Actions, as well in relation to our selves as to any of the other Creatures. So that tho our Thoughts and Desires or Wills, are in some measure excited and chang'd according to the Constitutions and Temperaments of our Bodies; we nevertheless, as to what concerns our Thoughts and Wills, are subject to no other Nature, but to God Almighty only.

The second Fable represents to us a Man who pretends to discover to others all things that happen, and that are conceal'd from them. And he in consequence boasts to have different Means of knowledg from other men; and who, if that were true, would not be a Man as other men are: He must be a corporeal Creature of another nature than we; nor would the Word of a Man be

be a ſufficient Teſtimony to prove ſuch a Being. But theſe Creatures are hitherto unknown to us.

The third Fable ſhews us a Perſon, who by Virtue of a certain Contract made and entered into with the Devil, can, by Words or Figures, nay even by the Looks only, cauſe Thunder and Lightning, Sickneſs, Life and Death to other Men and to Beaſts. And foraſmuch as the Conjurers and Witches, mentioned in the ſecond and third Fable, preſuppoſe and take it for granted that there are Spirits among us, who are not bounded and circumſcrib'd by the one Almighty God, either in their Knowledg, their Power or their Actions, as all the other Creatures are in their ſeveral Beings and Works: but that they can continually change or act without or contrary to that Order, which the ſame God has once and for ever plac'd and preſcrib'd, in and to the Beings and Actions of all his Creatures; and that moreover they can have Fellowſhip and Converſation with ſuch Spirits; and that by means thereof, they receive from them ſupernatural Knowledg and Power, that enable them to change or invert the Courſe of Nature, that is, the Order that Almighty God has preſcribed and placed among all his Creatures: it is eaſy to diſcover, that thoſe Fables repreſent and propoſe to us only the Villany and Ignorance of thoſe Men, who pretend to be Wizards, Conjurers or Witches, together with the Ignorance of thoſe who believe that ſuch Men are anywhere to be found.

Now the above-mentioned Ignorance and Villany conſiſts in this, that when thoſe Men ſpeak of theſe things, they continually make uſe

of ſelf-contradictory Words and Expreſſions, and which by conſequence bear no ſenſe in 'em. Thus they talk ridiculouſly of Evil Spirits, who can, whenever they pleaſe, change themſelves into ſuch Bodies of Men or Beaſts as they think fit, or enter themſelves into them. Thus they talk of Men, who can foreſee all future Events from the Stars: Of Men, to whom the Devil reveals all things that are hid: Of Men, who are ſometimes Wolves or Cats, and fly in the Air: Of Men, who by their Charms, their Spells, their Incantations, by Characters, Figures, and other Magick Arts, can move and invert the Order of Heaven and of Earth, kill Men and Beaſts, make themſelves invulnerable, and inſenſible to Pains and Torments; and who beſides, by tying a Knot only, and pronouncing a few Words, even while the luſty Bridegroom and the longing Bride are conſummating their Marriage, can make a ſound Man impotent, and unfit for Generation. Of all which Words thus prepoſterouſly join'd together, we can no more frame any Senſe or Idea in our Brains, than we can of any other Words that contradict and give the Lie to one another.

And tho ſome there are who ſeem to give Faith to thoſe ſelf-contradictory Words and Things, they are nevertheleſs meer Forgeries and Inventions, not Things or Realities, and by conſequence wholly incredible, and cannot truly be believed by any Man: for *Non Entis nulla Attributa, nulla Accidentia, nullæ Affectiones.*

And it may ſerve as an evident Proof of what we have ſaid, that tho the deceitful Heathenish and other Prieſts, as well of former Ages

ges as of this, have all along made mention
the Revelations that they received from the
Gods and their Goddeſſes, and that they have
Power to exorciſe and conjure all Evil Spirit
and to prevent them from doing any Miſchief
thoſe very Prieſts nevertheleſs have from
times behav'd themſelves, and do to this ver
day in ſuch a manner, in regard to their ow
Affairs, as if they did not believe any thing
it: but on the contrary, when they are got
lone by themſelves, they ſeem to laugh at th
too credulous World. This *Cato* was wont
ſay of the Prieſts of *Rome* in his Days, and w
with no leſs reaſon may ſay of the *Romiſh* Prie
in ours, ſince they continue daily to exorciſe th
evil Spirits, and many other things; a Practi
which no doubt they laugh at in private amon
themſelves.

Beſides, the Prieſts of *Rome* have for man
Ages proceeded in their Tribunals with ſo litt
Juſtice, and ſo much Cruelty againſt thoſe the
brand with the opprobrious Names of Heretic
and Witches, whoſe Eſtates they common
ſeize for their own uſe; that certainly if ther
were ſuch a thing as Witchcraft, and that th
Witches had any Power, they would reveng
their Wrongs to the utmoſt, on thoſe Tyranni
cal Judges and their Miniſters, at leaſt the
would not ſuffer themſelves to be thrown int
Priſon, to be try'd, condemn'd and put to
painful and ignominious Death. And 'tis al
certain, that if Witches had the Power tha
ſome pretend, there would be no moral or hu
man Security in this Life; for if the Devil an
a Witch can aſſume the Shape of any Man whom
the

they pleaſe, they may accuſe whom they think fit, even the moſt innocent, of the worſt of Crimes; but we ſee nevertheleſs, that all the Tribunals of this World, and the Common People too, behave themſelves in all they do or ſuffer, as if they did not believe that either Witch or Devil could change the Courſe of Nature, or cauſe the leaſt Alterations in any Accidents of this Life.

But Phyſicians have encouraged the Deceit; for when they know the Diſeaſe, and have Remedies to cure it, they behave themſelves in ſuch a manner, in regard to their Patients, as if neither Devil nor Witch could be the Occaſion of any Sickneſs: And on the contrary it has been an old Cuſtom among 'em, when they meet with Diſtempers with which they are unacquainted, and know not the proper Remedies for their Cure, to ſay that their Patients are bewitch'd, and leave them as incurable, concealing thus their Ignorance from the Eyes of the deluded Vulgar. And this it is that gave occaſion to this Saying, *Pallium Inſcitiæ Maleficium & Incantatio*, Witchcraft and Enchantments are the Cloke of Ignorance. And we find beſides that after all, theſe Forgeries and Imaginations are not believ'd to this day, except only by unexperienc'd and ignorant Men, who live in far diſtant Countries, that are but thin of People, and to which few Foreigners travel.

We could produce an infinite Number of Examples taken from many Hiſtorians, to confirm our Opinion of Aſtrologers, Wizards and Witches; but we will content our ſelves with giving one only of each. During the Wars that the Kings

Kings of *France* made againſt the *Huguenots*, it was believ'd in the Year 1574. that the Town of *Pouſſin* would be taken by the King's Forces; and the Sieur *de St. Luc* ask'd *Noſtradamus* the Younger, a profeſt Aſtrologer, and Son to the Famous *Michael Noſtradamus*, who were both Father and Son at that time in the Camp; What would become of *Pouſſin*? He anſwer'd, 'twill be deſtroy'd by Fire. And indeed, to make his Prediction true, he neglected not, while the Soldiers were plundering the Town, having taken it by Storm, to ſet it a fire in ſeveral places. The Sieur *de St. Luc* having heard of it, met him ſome days after, and ask'd him, Will no Misfortune happen to you to day? *Noſtradamus* anſwer'd, none at all. Whereupon *St. Luc* gave him a Blow over the Belly with a Switch that he had in his hand, and at the ſame time his Horſe, who was manag'd and had been taught that Sign, gave him a Kick in the Belly, and *Noſtradamus* fell down and died upon the Spot.

But it fared otherwiſe with the Renown'd Star-gazer *Thraſyllus*, to whoſe Predictions *Tiberius* when he was in Baniſhment at *Rhodes*, gave great Credit, and therefore truſted him with all his Secrets: But fearing that *Thraſyllus* would at one time or other diſcover them to his prejudice, he took him out one day to walk upon the Wall of the Town, meaning to throw him down, and ſo exempt himſelf from that Fear. *Thraſyllus* ſuſpected it, and *Tiberius* obſerving that he look'd with ſome concern upon him, ask'd him Why he was ſo ſad? The Aſtrologer reply'd, Sir, I have foreſeen that this day I ſhould be

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great Danger of loſing my Life. This Anſwer made *Tiberius* not only change his Reſolution, but gave him a greater Opinion of him; and in a little time he grew yet more in his Favour, when ſeeing a Ship at Sea ſailing toward *Rhodes*, he foretold that it brought good and joyful News: which proved likewiſe true; for ſhe brought the Letters to recal the baniſh'd *Tiberius* home to *Rome:* where ſoon afterwards *Auguſtus* being dead, he was made Emperor, and gave to *Thraſyllus* one of the chief Imployments of the City, who ſeeing that the Emperor's Cruelty encreas'd daily, and that the older he grew, the more of the brave and worthy Citizens he put to Death, and that many were then in Cuſtody, accus'd of High Treaſon, foretold, that *Tiberius* ſhould live and reign ten Years longer, by which means he preſerv'd all their Lives, for the Emperour believing him, delay'd their Execution, and ſoon after died himſelf.

A Lord, who had been robb'd by ſome of his own Family, and was deſirous to diſcover the Thieves, made all his Houſhold one after another go into a dark Room, and order'd each of them thro a Hole that was made on purpoſe, to ſtroke a Cock that was ſhut up in a Cheſt, thrice apiece each with his right Hand, aſſuring them that the Cock would crow when ſtrok'd by any who had a hand in the Robbery, otherwiſe not. Now all the Innocent made no ſcruple to ſtroke him, but not the Guilty, fearing that he would crow indeed: But the Maſter found out the Thieves by this means, for he had order'd the Cock to be beſmear'd with black all over his Body, ſo that all the Hands that had ſtrok'd him

were diſcolour'd with it, and ſo diſtinguiſh'd from the hands of thoſe who knew themſelves guilty, and fearing that the Cock would have crow'd durſt not ſtroke him at all, tho they pretended they had, which was a farther Argument of their Guilt.

Before the *Swedes* made War in *Germany*, many Perſons were burnt at *Triers*, for Witches; among them, one who accus'd a rich Widow of good Reputation to have been with them at one of their Nocturnal Meetings when the Devil was preſent: ſo that ſhe was taken Priſoner, and deſir'd leave to have Council allow'd her to plead in her behalf. She profeſs'd herſelf innocent to her Advocate of what was laid to her Charge, upon which he ſaid thus to her. According to our Law, you muſt, on the Evidence of any one Perſon who dy'd accuſing you, be put to Death: So that the only Advice I can give you is, to pretend to be a Witch, and to accuſe the Burgermaſter's Wife of Witchcraft without boggling in the leaſt in the matter: for the Burgermaſter will then certainly take care that you ſhall not be put to death, for that his Wife would then be in the ſame miſerable Condition in which you now are. The Widow was brought to Trial, and before her Judges accus'd the Burgermaſter's Wife as her Lawyer had adviſ'd her. After this the Jaylor, who had her in Cuſtody, neither lock'd her up nor kept any ſtrict eye upon her, as he us'd to do before, ſo that ſhe eſcap'd to *Cologn*, where in the Preſence of a Publick Notary and ſeveral Witneſſes, ſhe declar'd, that the Confeſſion ſhe had made before her Judges was altogether falſe, and the Effect

only of pure Neceſſity to ſave her own innocent Life. And ſhe writ the ſame thing to the Burgermaſter whoſe Wife ſhe had accus'd. And this was the Occaſion of the making a Law at *Triers*, to prevent for the future any Perſon to be proſecuted or puniſh'd on pretence of Witchcraft: Which Law is there ſtill in force to this very hour.

This Fable therefore teaches us, that Almighty God alone does all things, and only knows whatever can or will happen or come to paſs: And that all his Creatures muſt act and ſuffer according to his Order and Will. And laſtly, that all Men, who pretend to another Source or original Cauſe of their Knowledg, their Actions, or their Sufferings but God, either deceive themſelves, or endeavour to deceive others; and are the baſeſt of all Impoſtors, and worthy the ſevereſt Puniſhment.

FABLE XLVIII.

The Ants *and the* Graſhoppers, *the* Wild-Boar *and the* Fox.

IN the Summer Seaſon the careful Ants gave this Advice to the Graſhoppers: We hear you, ſay they, ſing all day long the Corn-Fields, without taking the leaſt

thought to provide your ſelves againſt the approaching Winter. We therefore, who are your next and beſt Neighbours, forewarn you that a Winter, and perhaps a bitter one, will as certainly ſucceed this Summer, as Night ſucceeds the Day. If therefore you take not care to provide your ſelves againſt it, by digging Holes in the Ground to protect you from the Cold, and by laying in your Winter-ſtock, now while there is plenty of Corn in the Fields, you will inevitably periſh then for Cold and want of Food. The Graſhoppers, having never ſeen but Summer-days, and imagining that they would laſt for ever, deſpis'd this Advice, and ſaid, that they were of too noble an Extraction to dig and turn Peaſants; and that they, as their jolly Nature prompted them, would paſs their careleſs Days in eating, drinking, dancing and ſinging. Thus they thoughtleſs liv'd, and fearleſs of all future Wants, tho in the Autumn they ſaw the Peaſants carry off all the Corn into their Barns; till at length the Winter came and pinch'd their pamper'd Bodies: then they would fain have made Holes in the Earth to ſhelter themſelves from the bleakneſs of the Air, but could not, ſo hard the Ground was frozen. Thus all of them died of Cold and Hunger, while the careful and laborious Ants, having

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wiſely provided themſelves againſt both, weather'd out in quiet in their Neſts the Inclemencies of the Wintry Seaſon.

In like manner it happen'd, that an old Wild Boar, who had often eſcap'd from Hunters, and ſometimes with his crooked Tusks had wounded them, their Horſes and their Dogs, found that old Age had blunted his Ivory Weapons, ſo that if he came again to be attack'd, he ſhould not be able to defend himſelf as before; he ran therefore to a Rock and fell to grinding his Arms, nor left till he had made them keen and ſharp. A Fox ſaw and ask'd him, why he took ſuch care to get ready his Arms, and put himſelf in a poſture of Defence, that he forgot or put off his uſual time of eating; beſides, ſays he, we hear no Noiſe of Huntſmen or their Dogs or Horns, and therefore certainly you give your ſelf a needleſs Trouble, eſpecially before you are ſure whether you ſhall be attack'd or not. But the briſtly Beaſt thus prudently replied, The deareſt thing I have is my Life; and ſince, when once 'tis loſt, it never can be recover'd, Reaſon requires me to uſe my utmoſt care, and to put my ſelf in the beſt condition I can to protect it againſt the Attempts of all my Enemies. And certainly 'twould be a great piece of Folly to be unprepar'd my ſelf, and to have my Arms to fit up when

my Foes are actually come to attack me: Then is the time bravely to uſe our Arms, and not to get them ready.

EXPLICATION.

BY the *Ants* the Antients underſtood laborious, careful and induſtrious Men.

By the *Graſhoppers*, luxurious young Men, who take no thought for the future, and alſo prodigal Courtiers.

By the *Wild Boar* that whets his Tusks, a rich Man, who has many Enemies, that intend to rob him: Or Governours and Rulers of a wealthy and ſtrong City, who, before they know when or by whom they ſhall be attack'd, always keep themſelves in a Poſture of Defence, and ready to receive all their Enemies.

By the *Huntſmen*, the *Horſes* and the *Dogs* the Enemies of ſuch Men.

ALL things, that conſiſt in doing or not doing any thing, if it be of great Moment and Importance to us, whether we do them or not, or how and in what manner, require a timely and maturely to reflect on all that can be ſerviceable to that end. And this timely and mature deliberation is particularly requiſite in things on which our Lives or whole Welfare depend, and which, once either well or ill done or neglected to be done, give us afterwards neither Time nor Opportunity to do them again nor to take good Advice concerning them.

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And as this timely Reflection is the Ground upon which any mature Deliberation can be built, or any good Reſolution taken; ſo is it above all requiſite, firſt to obſerve, whether thoſe things, which we are conſulting to do, require many Preparations before hand, e'er they can be executed: or, if they depend only on our Reſolution, and may at all times be actually done and executed without any previous Preparations.

For if they are things of ſuch a Nature as to require much Preparation before hand, 'tis certain, that they cannot, generally ſpeaking, be maturely conſider'd, and prepar'd, or put in Action as they ought, much leſs ſucceſsfully perform'd, unleſs they are conſulted and determined, and that the neceſſary Preparations be got ready in ſo peaceable times, that thoſe Reſolutions and Preparations may not ſeem to have been precipitated, nor the Effects of Neceſſity or Force. Thus we find in our own ſelves, that not to ſpeak of Adverſity, but even when things go well with us, if we would conſult within our ſelves, whether it would be moſt advantageous to do or not to do ſuch a thing; we are not then ſo perfectly Maſters of our own Memory and Thoughts, as to guide them as we will at one and the ſame time, to reflect, and bring into our Minds whatever can be ſerviceable thereto: but we find on the contrary, that time is abſolutely requiſite to us, that we may think often upon it, and lay up and keep in our brains all thoſe ſeveral Thoughts, to the end that they may grow mellow, and ripen there before they come to be put in Action.

Now if this be true concerning our Thoughts,

of which, if we have any power over any thing, we ſeem to have the moſt Command, 'tis a thing evident in it ſelf, that all the Diſpoſitions and Preparations of things, that are out of our power, and many whereof muſt be diſpos'd and prepar'd by other men, require much more time to make them fit for Action, than our own Reſolutions and Thoughts; and that when we precipitate thoſe things, we then ſeldom obtain our ends by them: and from hence comes the Proverb, Over-haſte makes waſte. And we daily ſee the Truth of this in regard to thoſe Inconveniences that are inevitable, and will as certainly happen to men, as after a pleaſant and joyful Summer, an unwelcome and troubleſome Winter; and as after a blooming and chearful Youth, a wither'd and froward old Age, ſucceeded by inexorable Death.

For example; we daily ſee that men, who in their Summer and Proſperity have not made timely proviſion againſt their approaching Winter and Adverſity, are then wont to faint beneath the weight of their Misfortunes. In like manner as men, who in their blooming and healthful Youth never reflect on the Tranſitorineſs of that happy Condition, nor on their approaching Sickneſs, Age, and Death; and not having prepar'd themſelves, are wholly unfit to receive them; nor having learn'd to die before they die, cannot commonly reſolve to die, when they muſt and do die. And this is properly what happen'd to our fabulous Graſhoppers, who neglected in the Summer to make a timely proviſion againſt the Inconveniences of the Winter, periſh'd then for Hunger and other Wants.

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Theſe and the like Neglects of timely Deliberations, Conſultations, and Preparations againſt things, which whether they will happen to us or not is uncertain, and whereof we know not the good or ill that will accompany them, and that we ſhall get or avoid by them, are very frequent among men. And to this purpoſe the following Apologue has been invented. A marry'd Woman kept a Gallant, and fearing that her Husband would one time or other ſurprize her in her Diſloyalty to him, ſhe caus'd a private Door to be made in the Garden to let her Gallant go out undiſcovered whenever there was need, but had neglected to tell him of it in time, and before there was occaſion for them to make uſe of it. For, while her Gallant was one day with her, ſhe happen'd to look out of the Window, and ſaw her Husband, who ſhe little dreamt was ſo nigh, coming home: She ſaid therefore to her Gallant, Run as faſt as you can to the Well in the Garden, and there you will find a private Door to go out. The Lover ran as ſhe bid him, but came agen in a moment, and told her, that he found no Well, but one that was ſhut up; tell me therefore more plainly, ſaid he, where that Door is. His Miſtriſs in a great fury reply'd, You had nothing to do with the Well, but with the Door that is beſide the Well: Be gone therefore and find that out, or we are both loſt for ever. Thus better inſtructed he ran away the ſecond time; but his Fear, his Haſte, and his Confuſion hinder'd him from finding the Door, ſo that he was diſcover'd and taken by the Husband, who deliver'd him and his adulterous Wife into the hands of Juſtice.

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From all which it appears that we ought to take time maturely to weigh and conſider, and to reſolve with prudence concerning all the Affairs of this Life, what ought to be done or omitted, and chiefly in the Marriage State. Upon which we will add the following Caution: That all Men and Women who do not timely and maturely conſider what they ought or ought not to do in it, are apt to fear, that if they live long ſingle, they ſhall be too old to marry, that is, either to get Children at all, or at leaſt if they have any, that they ſhall not live long enough to ſee them come to Years of Diſcretion, and to be able to ſhift for themſelves: and that imaginary and pretended Neceſſity makes them run hand over head to marry, without reflecting as they ought whether the Party they chuſe be convenient to their Circumſtances or not. And unequal and unſutable Matches are always the ruin both of Man and Wife.

And we ſee a like, nay, a much greater Failing and Weakneſs in the Governments of thoſe Countries and Cities, that, in time of Peace, have not put themſelves in ſuch a condition as to fear no domeſtick, and be able to defend themſelves againſt all foreign Foes: for to calm Uproars at home, and to repel Invaſions from abroad, require great Wiſdom, Preſence of Mind, Courage, and ſeveral other things, which Haſte and Confuſion hinder rather than ſupply.

Thus when the *Engliſh* and *French* Fleets and Forces threaten'd theſe Countries in the Year 1670. moſt of the Members of the Government would not conſent to the raiſing of new Troops to oppoſe them, unleſs ſuch a Perſon as they had

had a mind to promote to the Office of Field-Marſhal General, were firſt choſen to command them in that Quality. On the contrary, the feweſt Members gave their Opinions that it was beſt to proceed immediately on the new Levies, for that Forces are always requiſite and needful, and require time to raiſe them: but that a Field-Marſhal might be made at any time upon a Moments warning. Inſomuch that this Difference of Opinions was the Reaſon that neither of the two was done, till Neceſſity compel'd, till 'twas too late, and but ill done at laſt.

It would be needleſs to mention how afterwards in the Year 1672. the *United Netherlands* were, thro this Neglect only, well nigh brought to the laſt Gaſp; ſince 'tis ſtill freſh in the Memories of us all: and we can never enough praiſe the Zeal and Care of thoſe Governors, who in time of Peace take care that their Inhabitants be exercis'd in Arms, that the Fortifications be kept in repair, that the Magazines be well ſtor'd, and that a ſufficient number of Troops be kept on foot, to keep off all ſudden Invaſions and Wars from abroad, to prevent and quell all ſudden Inſurrections and Tumults at home, and to protect and defend the Liberties and Welfare of the common People. For every man knows, and Rulers ought always to bear in mind, that it would be too late to ſet about that Work, and to make Preparations for our Defence, when the Enemy is at the Gates, and our Countries and Cities actually attack'd by foreign or domeſtick Foes.

And this is what the wild Boar in this Fable teaches us, by whetting his Tusks before he was purſu'd

purſu'd by the Hunters, that he might always be ready in every point to defend himſelf, if he ſhould happen to be attack'd unawares. And this being the proper Inſtruction of this Fable, we will conclude our Explication with it.

Fable XLIX.

Fortune *and* Mankind.

AS a Youth was lying aſleep ſo near a deep Ditch full of Water, that if he had turn'd or ſtir'd never ſo little he muſt certainly have fallen in and been drown'd; it chanc'd that Fortune came by, and waking him immediately, ſaid thus to him: Riſe up, and go ſleep in a ſafer place; for if thou hadſt dropt into the Ditch and been drown'd, Men would have blam'd me for it, calling me ill Fortune, and ſaying that I had beſpoke thee in an ill hour.

After this it happen'd, that a War being ſuddenly broke out, a certain Peaſant bury'd the greateſt part of his Treaſure in his Ground; nevertheleſs the Soldiers found it and took it away: Impatient at the Loſs, he continually blam'd and accus'd his ill Fortune that had diſcover'd it to them. When the

the Peace was made, the ſame Peaſant bought a little Field of his own at a very low rate, and as he was plowing it in order to ſow it, he found a much greater Treaſure, that had long been hidden there, than that which he had loſt before. Meaning therefore to be grateful for his good Fortune, he immediately offer'd up a Sacrifice to the Goddeſs of the Earth. Whereupon Fortune told him, That he dealt not fairly by her, to pay his Devotions and give Thanks to the Earth for a Treaſure that he had found in her, as if ſhe had been the occaſion of his good Luck; ſince, on the contrary, when he loſt a Treaſure out of the Earth, he blam'd not her, but Fortune.

In like manner it happen'd, that a Merchant who traded into foreign Countries, made great Advantages for many Years together, having never met with any Misfortune at Sea, and buying his Goods at a very low Rate, but ſelling them at the higheſt Prizes; nor did any of his Cuſtomers ever break in his Debt. He was therefore look'd on by all as a very induſtrious, prudent and able Merchant: and he himſelf too aſcrib'd all his Gains to thoſe Qualifications of his own.

But when the ſame Merchant, with the ſame Qualifications, thought afterwards with leſs Labour, to have made greater Gains, by

by enſuring the Merchandizes of others from all the Dangers of the Sea; it fell out, that in a few years he ſuffer'd ſo much by Storms, Pirates, and Wars at Sea, that he loſt all that he had got before, and his own original Stock beſides. Then thoſe men, who before had valu'd him at a mighty rate, ſaid that he was a very great Fool. He, to excuſe himſelf, alledg'd, That Storms, Piracies and Wars, can neither be foreſeen nor prevented by human Prudence, and that all his Loſſes ought to be imputed to Misfortunes, ot the Ill Fortune of this World. Upon which Fortune ſaid to him inſtantly, Since you aſcrib'd your Gains not to me but your ſelf, you are certainly very unjuſt in imputing your Loſſes not to your ſelf, but me: when nevertheleſs both you and I, as well in your Proſperity as Adverſity, have been and are the ſame things ſtill.

At laſt it happen'd that a poor Man grew envious to a high degree at the continual Succeſs and great Gains of a rich Man. He therefore accus'd Fortune of Injuſtice, in that ſhe conſer'd ſo many Favours on the Rich, and was ſo very unkind to him. However he beſought her with great earneſtneſs, that ſhe would pleaſe to withdraw her Favours from the rich Man, and beſtow them upon him. To which ſhe anſwer'd thus: If you knew your ſelf, or the rich Man, or me

you

you would ſoon be convinc'd, that I ought to be yet more favourable to the Rich, and yet leſs kind to you than I have been.

EXPLICATION.

IN this Fable, by the *young Lad*, the *Peaſant* and the *Merchant* are meant, Men who neither inquire into, nor know, nor will diſcover the true Cauſes of the Accidents of this Life.

By *Fortune* the Antients underſtood an irreſiſtible and hidden Cauſe of all human Accidents.

THat Almighty God is the ſole and original Cauſe of all natural and human Accidents; and that too in ſuch a manner, that each of the Creatures, acting and ſuffering according to that Divine Wiſdom and Order, will certainly always effect and bring to paſs the Actions that are conſequential and agreeable thereto, is a Truth of which no man who has any Knowledg of the Divine Eſſence ought to be ignorant; nor that, on the other hand, whenever, and as long as any thing is wanting to that Order, that is, without that Order, none of the Creatures can act or ſuffer any thing.

From whence it follows, that whatever has happen'd, has proceeded from certain Cauſes ſufficient to produce thoſe Accidents: and that thoſe Accidents, being accompany'd by all thoſe requiſite Cauſes, are come to paſs of Neceſſity, and muſt inevitably have happen'd, and ſo on. In like manner, to whatever has not happen'd,

pen'd, ſome Cauſe has been wanting why it has not happen'd, and for which reaſon it could not be or come to paſs. And from hence it follows, that it is a thing incomprehenſible, and even abſurd to believe, that any thing will not certainly and of neceſſity happen, when attended by all the neceſſary Cauſes to produce or occaſion it; and that on the contrary, any thing can happen, when any one of its requiſite Cauſes is abſent or wanting: So that all things that have happen'd, or ſhall, have and will happen certainly, neceſſarily, and inevitably; as on the other hand, whatever has not happen'd, nor will, has been and ſhall be, certainly, neceſſarily and unavoidably prevented from coming to paſs.

Any man, who is once fully convinc'd of this Divine Wiſdom, Power, and Order of God will eaſily perceive that no natural or human things happen by accident or caſually, nor ought to be aſcrib'd or imputed to Fortune or Chance, tho it has been done in all Ages, and is to this very day: But ſince the Deſign of this Fable is to expoſe and reprove this Error, we will now endeavour to ſhew the Cauſe and original Source of it.

That men are ſo averſe from Labour and Trouble, that they had rather judg of things that preſent themſelves to them, haſtily, raſhly, and according as they were prepoſſeſs'd with them in their Youth, than take the pains to inquire into thoſe things anew, and ſearch them to the very bottom, as if they had never heard nor judg'd of them before, is the general and chief Cauſe of all our Errors, we have prov'd in explaining ſome of the foregoing Fables: as al

great Danger of loſing my Life. This Anſwer made *Tiberius* not only change his Reſolution, but gave him a greater Opinion of him; and in a little time he grew yet more in his Favour, when ſeeing a Ship at Sea ſailing toward *Rhodes*, he foretold that it brought good and joyful News: which proved likewiſe true; for ſhe brought the Letters to recal the baniſh'd *Tiberius* home to *Rome:* where ſoon afterwards *Auguſtus* being dead, he was made Emperor, and gave to *Thraſyllus* one of the chief Imployments of the City, who ſeeing that the Emperor's Cruelty encreas'd daily, and that the older he grew, the more of the brave and worthy Citizens he put to Death, and that many were then in Cuſtody, accus'd of High Treaſon, foretold, that *Tiberius* ſhould live and reign ten Years longer, by which means he preſerv'd all their Lives, for the Emperour believing him, delay'd their Execution, and ſoon after died himſelf.

A Lord, who had been robb'd by ſome of his own Family, and was deſirous to diſcover the Thieves, made all his Houſhold one after another go into a dark Room, and order'd each of them thro a Hole that was made on purpoſe, to ſtroke a Cock that was ſhut up in a Cheſt, thrice a piece each with his right Hand, aſſuring them that the Cock would crow when ſtrok'd by any who had a hand in the Robbery, otherwiſe not. Now all the Innocent made no ſcruple to ſtroke him, but not the Guilty, fearing that he would crow indeed: But the Maſter found out the Thieves by this means, for he had order'd the Cock to be beſmear'd with black all over his Body, ſo that all the Hands that had ſtrok'd him

were diſcolour'd with it, and ſo diſtinguiſh'd from the hands of thoſe who knew themſelves guilty, and fearing that the Cock would have crow'd durſt not ſtroke him at all, tho they pretended they had, which was a farther Argument of their Guilt.

Before the *Swedes* made War in *Germany*, many Perſons were burnt at *Triers*, for Witches; among them, one who accus'd a rich Widow of good Reputation to have been with them at one of their Nocturnal Meetings when the Devil was preſent: ſo that ſhe was taken Priſoner, and deſir'd leave to have Council allow'd her to plead in her behalf. She profeſs'd herſelf innocent to her Advocate of what was laid to her Charge, upon which he ſaid thus to her. According to our Law, you muſt, on the Evidence of any one Perſon who dy'd accuſing you, be put to Death: So that the only Advice I can give you is, to pretend to be a Witch, and to accuſe the Burgermaſter's Wife of Witchcraft without boggling in the leaſt in the matter: for the Burgermaſter will then certainly take care that you ſhall not be put to death, for that his Wife would then be in the ſame miſerable Condition in which you now are. The Widow was brought to Trial, and before her Judges accus'd the Burgermaſter's Wife as her Lawyer had advis'd her. After this the Jaylor, who had her in Cuſtody, neither lock'd her up nor kept any ſtrict eye upon her, as he us'd to do before, ſo that ſhe eſcap'd to *Cologn*, where in the Preſence of a Publick Notary and ſeveral Witneſſes, ſhe declar'd, that the Confeſſion ſhe had made before her Judges was altogether falſe, and the Effect only

only of pure Neceſſity to ſave her own innocent Life. And ſhe writ the ſame thing to the Burgermaſter whoſe Wife ſhe had accus'd. And this was the Occaſion of the making a Law at *Triers*, to prevent for the future any Perſon to be proſecuted or puniſh'd on pretence of Witchcraft: Which Law is there ſtill in force to this very hour.

This Fable therefore teaches us, that Almighty God alone does all things, and only knows whatever can or will happen or come to paſs: And that all his Creatures muſt act and ſuffer according to his Order and Will. And laſtly, that all Men, who pretend to another Source or original Cauſe of their Knowledg, their Actions, or their Sufferings but God, either deceive themſelves, or endeavour to deceive others; and are the baſeſt of all Impoſtors, and worthy the ſevereſt Puniſhment.

FABLE XLVIII.

The Ants *and the* Graſhoppers, *the* Wild-Boar *and the* Fox.

IN the Summer Seaſon the careful Ants gave this Advice to the Graſhoppers: We hear you, ſay they, ſing all day long in the Corn-Fields, without taking the leaſt

thought to provide your ſelves againſt the approaching Winter. We therefore, who are your next and beſt Neighbours, forewarn you that a Winter, and perhaps a bitter one, will as certainly ſucceed this Summer, as Night ſucceeds the Day. If therefore you take not care to provide your ſelves againſt it, by digging Holes in the Ground to protect you from the Cold, and by laying in your Winter-ſtock, now while there is plenty of Corn in the Fields, you will inevitably periſh then for Cold and want of Food. The Graſhoppers, having never ſeen but Summer-days, and imagining that they would laſt for ever, deſpis'd this Advice, and ſaid, that they were of too noble an Extraction to dig and turn Peaſants; and that they, as their jolly Nature prompted them, would paſs their careleſs Days in eating, drinking, dancing and ſinging. Thus they thoughtleſs liv'd, and fearleſs of all future Wants, tho in the Autumn they ſaw the Peaſants carry off all the Corn into their Barns; till at length the Winter came and pinch'd their pamper'd Bodies: then they would fain have made Holes in the Earth to ſhelter themſelves from the bleakneſs of the Air, but could not, ſo hard the Ground was frozen. Thus all of them died of Cold and Hunger, while the careful and laborious Ants, having wiſely

wiſely provided themſelves againſt both, weather'd out in quiet in their Neſts the Inclemencies of the Wintry Seaſon.

In like manner it happen'd, that an old Wild Boar, who had often eſcap'd from Hunters, and ſometimes with his crooked Tusks had wounded them, their Horſes and their Dogs, found that old Age had blunted his Ivory Weapons, ſo that if he came again to be attack'd, he ſhould not be able to defend himſelf as before; he ran therefore to a Rock and fell to grinding his Arms, nor left till he had made them keen and ſharp. A Fox ſaw and ask'd him, why he took ſuch care to get ready his Arms, and put himſelf in a poſture of Defence, that he forgot or put off his uſual time of eating; beſides, ſays he, we hear no Noiſe of Huntſmen or their Dogs or Horns, and therefore certainly you give your ſelf a needleſs Trouble, eſpecially before you are ſure whether you ſhall be attack'd or not. But the briſtly Beaſt thus prudently replied, The deareſt thing I have is my Life; and ſince, when once 'tis loſt, it never can be recover'd, Reaſon requires me to uſe my utmoſt care, and to put my ſelf in the beſt condition I can to protect it againſt the Attempts of all my Enemies. And certainly 'twould be a great piece of Folly to be unprepar'd my ſelf, and to have my Arms to fit up when

my Foes are actually come to attack me: Then is the time bravely to uſe our Arms, and not to get them ready.

EXPLICATION.

BY the *Ants* the Antients underſtood laborious, careful and induſtrious Men.

By the *Graſhoppers*, luxurious young Men, who take no thought for the future, and alſo prodigal Courtiers.

By the *Wild Boar* that whets his Tusks, a rich Man, who has many Enemies, that intend to rob him: Or Governours and Rulers of a wealthy and ſtrong City, who, before they know when, or by whom they ſhall be attack'd, always keep themſelves in a Poſture of Defence, and ready to receive all their Enemies.

By the *Huntſmen*, the *Horſes* and the *Dogs*, the Enemies of ſuch Men.

ALL things, that conſiſt in doing or not doing any thing, if it be of great Moment and Importance to us, whether we do them or not, or how and in what manner, require us timely and maturely to reflect on all that can be ſerviceable to that end. And this timely and mature deliberation is particularly requiſite in things on which our Lives or whole Welfare depend, and which, once either well or ill done, or neglected to be done, give us afterwards neither Time nor Opportunity to do them again, nor to take good Advice concerning them.

And

And as this timely Reflection is the Ground upon which any mature Deliberation can be built, or any good Reſolution taken; ſo is it above all requiſite, firſt to obſerve, whether thoſe things, which we are conſulting to do, require many Preparations before hand, e'er they can be executed: or, if they depend only on our Reſolution, and may at all times be actually done and executed without any previous Preparations.

For if they are things of ſuch a Nature as to require much Preparation before hand, 'tis certain, that they cannot, generally ſpeaking, be maturely conſider'd, and prepar'd, or put in Action as they ought, much leſs ſucceſsfully perform'd, unleſs they are conſulted and determined, and that the neceſſary Preparations be got ready in ſo peaceable times, that thoſe Reſolutions and Preparations may not ſeem to have been precipitated, nor the Effects of Neceſſity or Force. Thus we find in our own ſelves, that not to ſpeak of Adverſity, but even when things go well with us, if we would conſult within our ſelves, whether it would be moſt advantageous to do or not to do ſuch a thing; we are not then ſo perfectly Maſters of our own Memory and Thoughts, as to guide them as we liſt at one and the ſame time, to reflect, and bring into our Minds whatever can be ſerviceable thereto: but we find on the contrary, that Time is abſolutely requiſite to us, that we may think often upon it, and lay up and keep in our Brains all thoſe ſeveral Thoughts, to the end that they may grow mellow, and ripen there before they come to be put in Action.

Now if this be true concerning our Thoughts,

of which, if we have any power over any thing, we ſeem to have the moſt Command, 'tis a thing evident in it ſelf, that all the Diſpoſitions and Preparations of things, that are out of our power, and many whereof muſt be diſpos'd and prepar'd by other men, require much more time to make them fit for Action, than our own Reſolutions and Thoughts; and that when we precipitate thoſe things, we then ſeldom obtain our ends by them: and from hence comes the Proverb, Over-haſte makes waſte. And we daily ſee the Truth of this in regard to thoſe Inconveniences that are inevitable, and will as certainly happen to men, as after a pleaſant and joyful Summer, an unwelcome and troubleſom Winter; and as after a blooming and chearful Youth, a wither'd and froward old Age, ſucceeded by inexorable Death.

For example; we daily ſee that men, who in their Summer and Proſperity have not made a timely proviſion againſt their approaching Winter and Adverſity, are then wont to faint beneath the weight of their Misfortunes. In like manner as men, who in their blooming and healthy Youth never reflect on the Tranſitorineſs of that happy Condition, nor on their approaching Sickneſs, Age, and Death; and not having prepar'd themſelves, are wholly unfit to receive them; nor having learn'd to die before they die, cannot commonly reſolve to die, when they muſt and do die. And this is properly what happen'd to our fabulous Graſhoppers, who neglected in the Summer to make a timely proviſion againſt the Inconveniences of the Winter, and periſh'd then for Hunger and other Wants.

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Theſe and the like Neglects of timely Deliberations, Conſultations, and Preparations againſt things, which whether they will happen to us or not is uncertain, and whereof we know not the good or ill that will accompany them, and that we ſhall get or avoid by them, are very frequent among men. And to this purpoſe the following Apologue has been invented. A marry'd Woman kept a Gallant, and fearing that her Husband would one time or other ſurprize her in her Diſloyalty to him, ſhe caus'd a private Door to be made in the Garden to let her Gallant go out undiſcovered whenever there was need, but had neglected to tell him of it in time, and before there was occaſion for them to make uſe of it. For, while her Gallant was one day with her, ſhe happen'd to look out of the Window, and ſaw her Husband, who ſhe little dreamt was ſo nigh, coming home: She ſaid therefore to her Gallant, Run as faſt as you can to the Well in the Garden, and there you will find a private Door to go out. The Lover ran as ſhe bid him, but came agen in a moment, and told her, that he found no Well, but one that was ſhut up; tell me therefore more plainly, ſaid he, where that Door is. His Miſtriſs in a great fury reply'd, You had nothing to do with the Well, but with the Door that is beſide the Well: Be gone therefore and find that out, or we are both loſt for ever. Thus better inſtructed he ran away the ſecond time; but his Fear, his Haſte, and his Confuſion hinder'd him from finding the Door, ſo that he was diſcover'd and taken by the Husband, who deliver'd him and his adulterous Wife into the hands of Juſtice.

From

From all which it appears that we ought to take time maturely to weigh and conſider, and to reſolve with prudence concerning all the Affairs of this Life, what ought to be done or omitted, and chiefly in the Marriage State. Upon which we will add the following Caution: That all Men and Women who do not timely and maturely conſider what they ought or ought not to do in it, are apt to fear, that if they live long ſingle, they ſhall be too old to marry, that is, either to get Children at all, or at leaſt if they have any, that they ſhall not live long enough to ſee them come to Years of Diſcretion, and to be able to ſhift for themſelves: and that imaginary and pretended Neceſſity makes them run hand over head to marry, without reflecting as they ought whether the Party they chuſe be convenient to their Circumſtances or not. And unequal and unſuitable Matches are always the ruin both of Man and Wife.

And we ſee a like, nay, a much greater Failing and Weakneſs in the Governments of thoſe Countries and Cities, that, in time of Peace, have not put themſelves in ſuch a condition as to fear no domeſtick, and be able to defend themſelves againſt all foreign Foes: for to calm Uproars at home, and to repel Invaſions from abroad, require great Wiſdom, Preſence of Mind, Courage, and ſeveral other things, which Haſte and Confuſion hinder rather than ſupply.

Thus when the *Engliſh* and *French* Fleets and Forces threaten'd theſe Countries in the Year 1670. moſt of the Members of the Government would not conſent to the raiſing of new Troops to oppoſe them, unleſs ſuch a Perſon as they had

had a mind to promote to the Office of Field-Marshal General, were first chosen to command them in that Quality. On the contrary, the fewest Members gave their Opinions that it was best to proceed immediately on the new Levies, for that Forces are always requisite and needful, and require time to raise them: but that a Field-Marshal might be made at any time upon a Moments warning. Insomuch that this Difference of Opinions was the Reason that neither of the two was done, till Necessity compel'd, till 'twas too late, and but ill done at last.

It would be needless to mention how afterwards in the Year 1672. the *United Netherlands* were, thro this Neglect only, well nigh brought to the last Gasp; since 'tis still fresh in the Memories of us all: and we can never enough praise the Zeal and Care of those Governors, who in time of Peace take care that their Inhabitants be exercis'd in Arms, that the Fortifications be kept in repair, that the Magazines be well stor'd, and that a sufficient number of Troops be kept on foot, to keep off all sudden Invasions and Wars from abroad, to prevent and quell all sudden Insurrections and Tumults at home, and to protect and defend the Liberties and Welfare of the common People. For every man knows, and Rulers ought always to bear in mind, that it would be too late to set about that Work, and to make Preparations for our Defence, when the Enemy is at the Gates, and our Countries and Cities actually attack'd by foreign or domestick Foes.

And this is what the wild Boar in this Fable teaches us, by whetting his Tusks before he was pursu'd

purſu'd by the Hunters, that he might always be ready in every point to defend himſelf, if he ſhould happen to be attack'd unawares. And this being the proper Inſtruction of this Fable, we will conclude our Explication with it.

FABLE XLIX.

Fortune *and* Mankind.

AS a Youth was lying aſleep ſo near a deep Ditch full of Water, that if he had turn'd or ſtir'd never ſo little he muſt certainly have fallen in and been drown'd; it chanc'd that Fortune came by, and waking him immediately, ſaid thus to him: Riſe up, and go ſleep in a ſafer place; for if thou hadſt dropt into the Ditch and been drown'd, Men would have blam'd me for it, calling me ill Fortune, and ſaying that I had beſpoke thee in an ill hour.

After this it happen'd, that a War being ſuddenly broke out, a certain Peaſant bury'd the greateſt part of his Treaſure in his Ground; nevertheleſs the Soldiers found it and took it away: Impatient at the Loſs, he continually blam'd and accus'd his ill Fortune that had diſcover'd it to them. When the

the Peace was made, the ſame Peaſant bought a little Field of his own at a very low rate, and as he was plowing it in order to ſow it, he found a much greater Treaſure, that had long been hidden there, than that which he had loſt before. Meaning therefore to be grateful for his good Fortune, he immediately offer'd up a Sacrifice to the Goddeſs of the Earth. Whereupon Fortune told him, That he dealt not fairly by her, to pay his Devotions and give Thanks to the Earth for a Treaſure that he had found in her, as if ſhe had been the occaſion of his good Luck; ſince, on the contrary, when he loſt a Treaſure out of the Earth, he blam'd not her, but Fortune.

In like manner it happen'd, that a Merchant who traded into foreign Countries, made great Advantages for many Years together, having never met with any Misfortune at Sea, and buying his Goods at a very low Rate, but ſelling them at the higheſt Prizes; nor did any of his Cuſtomers ever break in his Debt. He was therefore look'd on by all as a very induſtrious, prudent and able Merchant: and he himſelf too aſcrib'd all his Gains to thoſe Qualifications of his own.

But when the ſame Merchant, with the ſame Qualifications, thought afterwards with leſs Labour, to have made greater Gains, by

by enſuring the Merchandizes of others from all the Dangers of the Sea; it fell out, that in a few years he ſuffer'd ſo much by Storms, Pirates, and Wars at Sea, that he loſt all that he had got before, and his own original Stock beſides. Then thoſe men, who before had valu'd him at a mighty rate, ſaid that he was a very great Fool. He, to excuſe himſelf, alledg'd, That Storms, Piracies and Wars, can neither be foreſeen nor prevented by human Prudence, and that all his Loſſes ought to be imputed to Misfortunes, or the Ill Fortune of this World. Upon which Fortune ſaid to him inſtantly, Since you aſcrib'd your Gains not to me but your ſelf, you are certainly very unjuſt in imputing your Loſſes not to your ſelf, but me: when nevertheleſs both you and I, as well in your Proſperity as Adverſity, have been and are the ſame things ſtill.

At laſt it happen'd that a poor Man grew envious to a high degree at the continual Succeſs and great Gains of a rich Man. He therefore accus'd Fortune of Injuſtice, in that ſhe conferr'd ſo many Favours on the Rich, and was ſo very unkind to him. However he beſought her with great earneſtneſs, that ſhe would pleaſe to withdraw her Favours from the rich Man, and beſtow them upon him. To which ſhe anſwer'd thus: If you knew your ſelf, or the rich Man, or me

you

you would ſoon be convinc'd, that I ought to be yet more favourable to the Rich, and yet leſs kind to you than I have been.

EXPLICATION.

IN this Fable, by the *young Lad*, the *Peaſant* and the *Merchant* are meant, Men who neither inquire into, nor know, nor will diſcover the true Cauſes of the Accidents of this Life.

By *Fortune* the Antients underſtood an irreſiſtible and hidden Cauſe of all human Accidents.

THat Almighty God is the ſole and original Cauſe of all natural and human Accidents; and that too in ſuch a manner, that each of the Creatures, acting and ſuffering according to that Divine Wiſdom and Order, will certainly always effect and bring to paſs the Actions that are conſequential and agreeable thereto, is a Truth of which no man who has any Knowledg of the Divine Eſſence ought to be ignorant; nor that, on the other hand, whenever, and as long as any thing is wanting to that Order, that is, without that Order, none of the Creatures can act or ſuffer any thing.

From whence it follows, that whatever has happen'd, has proceeded from certain Cauſes ſufficient to produce thoſe Accidents: and that all thoſe Accidents, being accompany'd by all thoſe requiſite Cauſes, are come to paſs of Neceſſity, and muſt inevitably have happen'd, and been. In like manner, to whatever has not happen'd,

pen'd, ſome Cauſe has been wanting why it has not happen'd, and for which reaſon it could not be or come to paſs. And from hence it follows, that it is a thing incomprehenſible, and even abſurd to believe, that any thing will not certainly and of neceſſity happen, when attended by all the neceſſary Cauſes to produce or occaſion it; and that on the contrary, any thing can happen, when any one of its requiſite Cauſes is abſent or wanting: So that all things that have happen'd, or ſhall, have and will happen, certainly, neceſſarily, and inevitably; as on the other hand, whatever has not happen'd, nor will, has been and ſhall be, certainly, neceſſarily and unavoidably prevented from coming to paſs.

Any man, who is once fully convinc'd of this Divine Wiſdom, Power, and Order of God, will eaſily perceive that no natural or human things happen by accident or caſually, nor ought to be aſcrib'd or imputed to Fortune or Chance: tho it has been done in all Ages, and is to this very day: But ſince the Deſign of this Fable is to expoſe and reprove this Error, we will now endeavour to ſhew the Cauſe and original Source of it.

That men are ſo averſe from Labour and Trouble, that they had rather judg of things that preſent themſelves to them, haſtily, raſhly, and according as they were prepoſſeſs'd with them in their Youth, than take the pains to inquire into thoſe things anew, and ſearch them to the very bottom, as if they had never heard nor judg'd of them before, is the general and chief Cauſe of all our Errors, we have prov'd in explaining ſome of the foregoing Fables: as alſo that

that all the Paſſions, but particularly that of the too great Love that we bear to our ſelves, are wont to ſeduce and lead us into Errors.

Now therefore, to come nearer to this preſent Fable, we ſay, That men are ſo ambitious and greedy of Honour, that in all the Accidents of this Life that are of great importance to them, they labour with all the Forces of their Souls and Bodies, to obtain the ends of their Deſires: and having obtain'd them, are wont to neglect no opportunity to make known, with how much Prudence, Conduct and Labour they compaſs'd their Deſigns, to the end, that they may be eſtem'd and eſteem'd for wiſe, prudent and induſtrious men; and make then little or no mention of Fortune, Chance, or Divine Providence. Nor is it leſs true, that the Fear and Apprehenſion which men have of Blame and Diſhonour is ſo great, that when in their Affairs of the greateſt Importance they have acted neither with Prudence, good Conduct nor Induſtry, but have all along ſhamefully abandon'd themſelves to their Luſts, they are then wont to be ſilent and make no mention of their own Faults, which have drawn thoſe Misfortunes on their heads, and been the occaſion that they miſcarry'd in their Attempts; but lay the whole blame on ſome Devil that croſs'd their Deſigns, on their ill Fortune, or on Almighty God, who was not pleas'd to give a Bleſſing to their Undertakings.

Moreover, Riches, generally ſpeaking, are never acquir'd but by men who deſerve them, nor retain'd any longer by them than they continue to deſerve their ſtay. And, on the other hand,

Tho few are in Neceſſity and Want, and continue ſo, but by their own Faults; yet we find that the Poor nevertheleſs, inſtead of correcting and amending their Faults, commonly lay the blame of all upon ſome ill-natur'd Devil that thwarts all their Deſigns, or accuſe God of Injuſtice, or Fortune for want of Sight. And we ſee that even young Children know how to value themſelves when they do well; but when they have done amiſs, or that any Misfortune has happen'd to them, they never blame themſelves, but always ſome other that was about them, tho never ſo innocent. Thus too we ſee, that Men, when they obſerve the Proſperity of others, never aſcribe it to their Knowledg, Virtue or Induſtry; which nevertheleſs are the reaſons that God Almighty has been favourable to them, and ſold them his Gifts; (for, *Dii laboribus omnia vendunt*) but give the Glory of all to the blind Goddeſs Fortune, and to Chance.

Thus we ſee that in all Engagements and Battels either at Sea or Land, the Victors always extol the undaunted Courage and good Conduct of their Admirals and Generals, and their own mighty Exploits: and that, on the other hand, the vanquiſh'd Admirals, Generals and Soldiers never impute the cauſe of their Overthrow to their imprudent Conduct, to their baſe Cowardice or Ignorance; but always lay the blame on Ill Fortune, or ſome unavoidable Miſchance. As if in Wars, particularly in Fights at Sea or Land, the *Ales Martis*, the Fortune of the War, only diſpos'd of all; and that neither God nor Men were the

the Occaſions of Victories and Defeats.

Thus we read, that *Dionyſius* the Younger of *Syracuſe*, being fled to *Corinth*, and ask'd there by *Philip* of *Macedon*, among other things, How he, who had inherited ſo great a Kingdom from his Father, came to loſe it ſo ſoon? anſwer'd not according to Truth, and as he ought to have done, That inſtead of ruling after his Father's Example, he had ſpent his Days at *Syracuſe* in Whoring, Drunkenneſs, Gaming, and in confiſcating the Eſtates of all the eminent Inhabitants, or in driving them out of the Country, or putting them to death; and that his diſorderly Life having procur'd the baniſh'd *Dion* and *Timoleon* the Love of the common People, and him their Hate, they laid hold on that fair Opportunity to drive him from *Syracuſe*: I ſay, *Dionyſius* anſwered not thus, according to the truth of the matter; but in a few words, That his Father had indeed left him all his Riches, and the Government of *Syracuſe*, but not his Fortune by which he had got them.

The proper Inſtruction of this Fable therefore is, that God Almighty is the firſt and only Cauſe and Source of all Accidents and Events whatſoever. As likewiſe, that tho many wonderful Things and Accidents happen to us, of which we know not the particular Cauſes, and which, for that our Knowledg is too imperfect and falls ſhort of them, we can neither fully comprehend in our Thoughts, nor expreſs with our Words; we nevertheleſs ought not to aſcribe them to

Fortune nor to Chance: But to be assur'd in general, that nothing ever yet happen'd, nor ever shall, but thro sufficient Causes, which the Infinite Wisdom and Power of God has ordain'd and appointed to work those Effects. Which Causes we should be able to understand clearly our selves, and to make them known to others, if our Human Understanding were as great, as is requisite for that purpose. But we stedfastly believe and trust, that many things, which we now call Miracles and Mysteries, will be so plainly reveal'd and made manifest to the Blessed Souls of the Dead, that they will continue no longer Wonders and Mysteries to them, but will appear in their Eyes to be things evident in themselves, and as known and palpable Truths.

FABLE

Fable L.

Life and Death.

A Certain Man, who fed a Gooſe, meaning to kill and eat her when ſhe was fat, and who in the ſame Coop with her kept a Snow-white tuneful Swan, came one night thinking to take the Gooſe and kill her; but in the dark laid hold of the Swan, who perceiving that Death was at hand, ſtruck up her mournful Melody; which the Maſter hearing, found his Miſtake, put the Swan again into the Coop, then took out the Gooſe and kill'd her. Now the Story goes, that a Stork too was ſhut up with them, and that ſhe, having heard the Swan ſing ſo ſweetly, ask'd her, How ſhe could be ſo merry, and Death ſo nigh? To which the Swan anſwer'd: I was indeed glad, conſidering with my ſelf that Death would free me from all Care and Trouble of getting a Livelihood, and from the Danger of falling into the Snares of my many Enemies: But above all was I rejoic'd with the certain hopes of inheriting a more happy Life in the other World.

After this it happen'd that a Swine, who lay wallowing in the Mire, ſeeing a ſtately Horſe come proudly prancing by, and carrying his Maſter to the Field of Battel, where two Armies were juſt ready to fall on, ask'd him, how he could go ſo unconcern'd and haughty to the Fight, where perhaps he might loſe his Life? And if Men ſay true, the Horſe anſwer'd: Even now, while thou art lying in the Mire, Death hovers over thy Head: And beſides, thou wilt certainly die a ſhameful and inglorious Death, by the hand of ſome deſpicable Butcher; but I, come the worſt that can, ſhall receive an honourable Death from ſome valiant hand, ſelling my Life as dear as I can in defence of the Liberty of my native Country, for that's the Noble Cauſe for which we are going to engage.

All this happen'd among the Beaſts, and came to the ears of an old Man, who earn'd his Bread by cutting Wood in the Foreſt, and carrying it on his Back to the next Town to ſell: He, as the Story goes, was one day ſo tir'd on the Road, that he laid down his Burden, and call'd upon Death for his Relief. Death came and ask'd, What he would have? He anſwer'd, I would have you eaſe me of my too heavy Load, or help me to carry it; for then I ſhall yet deſire to live on.

It

It happen'd too in thoſe days, that another poor old Man, who was forc'd to get his Living likewiſe, by carrying daily a heavy Bundle, once well high fainted under it, and therefore laid down his Load to reſt: when reflecting on his wretched State, and that there were no hopes of its growing better, but rather worſe; he earneſtly beſought Death to come and put an end to his Miſery. Death came and ask'd his buſineſs; but ſeem'd ſo dreadful to the half-dead Man, that inſtantly he anſwer'd: I deſire you to help me up with my Burden, and lay it on my Shoulders, that I may ſee and carry it the beſt I can.

At laſt it happen'd in a certain Publick Houſe, where many of the Neighbours us'd daily to reſort to hear and tell the News of the World, to talk of what paſs'd in their own City, and to ſettle the Nation; and mean while to divert themſelves with a Game at Noble All-Fours, or far more Noble Tick-Tack, to drink a Glaſs of ſparkling Wine or barmy Beer; but above all to take a Pipe of Tobacco, and thus to wear away the tedious Hours with Delight and Profit: In this ſame Publick Houſe, we ſay, it happen'd, that Death, who had a mind to make one of the good Company, came fidling and dancing in, reſolv'd to be as merry as the reſt of them: At length he look'd in at a

Chamber-door that was open, and ſaw there ſitting in the Chimney-Corner, a young Man, one Knee over t'other, lolling at his eaſe, and ſmoking a Pipe of excellent Tobacco, to whom he beckon'd to come to him: The young Man was almoſt ſcar'd out of his Wits, but leap'd off his Seat, and with Geſtures as humble as his Words were moving, repreſented to the grim Tyrant, That he was not thirty years old, and had been marry'd ſcarce five of them to a handſom witty young Woman, who had already made him Father of four lovely Children; and that it would be the greateſt piece of Cruelty in the World, to make thoſe little Innocents helpleſs Orphans, and their deſolate Mother a Widow, by taking away in the Flower of his Age their tender Father, and her loving Husband. Beſides, to appeaſe the griſly Monſter, he pointed privately to ſeveral of the Company, who had neither Wife nor Child to take care of, who were worn out with Age, and had out-liv'd themſelves, and therefore ought in reaſon firſt to leave the Stage. In ſhort, he deſir'd Death to give him a Reprieve, till he had time to learn to know himſelf and the World, and till he could be no longer ſerviceable to either, but rather a Burden to both.

To which the horrid Terror thus reply'd: What you deſire of me is doubly againſt the

the Laws, that from the beginning of the World have been preſcrib'd to mortal Men; and which to this day I have always religiouſly obſerv'd: For firſt, whenever I knock at any Man's Door, I am not to ſuffer my ſelf to be ſent away to anothers; and in the next place, I never give any Man the leaſt Reprieve. However ſince you thus accuſe me of Injuſtice, tho no Man on the whole Earth be ſo juſt as my ſelf, I will grant you a Reprieve; nay more, I will not call upon you again, till I have firſt ſent three ſeveral Meſſengers, to give you notice of my coming, that you may be ready to receive me, and till I have thus convinc'd you of my great Juſtice.

The young Man heard this with much Joy, and went on in the ſame Courſe of Life, till many Years after when Death came to the ſame Houſe, about the ſame Hour of the Day, and ſaw that Man ſitting in the ſame Poſture and taking his Pipe: He made Signs for him to come to him, and the Man being now grown old was much more terrify'd than before, and deny'd to have receiv'd any Meſſengers to give him notice of his coming, that he might have prepar'd himſelf; and therefore deſir'd him to have Patience, and to ſend the three Meſſengers that he had promis'd one after another, that he might have notice of his coming, and get ready

ready to receive him. Death inſtead of Anſwer gave him their written Agreement, and bid him read it; but the Man reply'd, that he could not read without Spectacles, and had forgot to put his in his Pocket. Then Death threw him a Nut, and bid him crack it immediately; the Man told him, he could not, for all his Teeth were fallen out, looſe or broken. Upon which Death began to play a Tune upon his Fiddle, and bid him dance a Courant. But the Man excus'd himſelf the third time, and ſaid, That he was ſo afflicted with Gouts and Rheumatiſms in his Legs and Feet, that 'twas but with great difficulty he had been able to crawl from his own home thither. Upon this, to cut ſhort with him, Death reply'd, that Men who thro old Age had loſt their Eyes, their Teeth, and the uſe of their Limbs, without taking thoſe warnings, as Meſſengers that forebode approaching Death, would never grow better for any Reprieve or Delay. And with theſe Words he took his Sythe, and mow'd down the decrepit old Man immediately.

EXPLI

EXPLICATION.

BY the *Swan* in this Fable the wiſe Antients meant a Man, who takes care to lead an innocent Life, and who meditates on the Happineſs of the Life to come.

By the *Gooſe* a Man, who pampers himſelf up with eating and drinking, never reflecting on the Hour of his Death, till at length it ſurprizes him unawares.

By the *Old Men* and their Burdens, an old labouring Man, who is ſenſible of the Misfortunes of his Life, and wiſhes indeed to be releas'd from them, but thinks not of a better Life in the other World.

By the *Young Man*, a Man of Eſtate who loves Company, and does no hurt to any Man, but who is ſo wholly taken up with going to Taverns, Coffee-Houſes and other Publick Aſſemblies of Pleaſure, that he never thinks on the next World, and much leſs wiſhes to change this vain and tranſitory Life for one that is bleſſed and eternal.

ALL Men come into the World with ſome innate Ideas in themſelves, or with ſome innate Capacities to form ſuch Ideas, whereby without being taught or inſtructed by other Men, they hold ſome things for true or falſe, and love or hate others, as ſoon as they come into their Thoughts. And foraſmuch as this Fable does not ſo much repreſent to us what we ought to hold for true or untrue, as what we love

love or hate, without having enquir'd before hand, why we do ſo; or how far the Object is worthy to be lov'd or hated: we will now firſt ſpeak of ſome ſuch deſirable, and then of ſome ſuch hateful Things.

We ſay of ſome ſuch only, not of all; for to mention all ſuch common Ideas, would be a Task no leſs troubleſom and impoſſible for us, than tedious and unſerviceable to the Reader: When therefore we have touch'd only the Chief of them, we will enlarge a little upon Life as being what we love moſt, and upon Death as what we moſt dread and hate; to the end, that after a mature Deliberation, we may in ſome meaſure be able to judg, Whether and how far our Prejudices or Prepoſſeſſions concerning the things which the above-mentioned Ideas repreſent to us, are well or ill grounded; that is, whether Life ought more or leſs to be lov'd, or Death more or leſs to be hated, than Men generally do. And our deſign in treating of theſe things, is not to diſcourſe ſo fully concerning the future wretched or bliſsful State, as concerning the Good or Ill which we are moſt liable to in this Life: For we take the firſt to be more properly the Duty of a Divine than a Philoſopher.

We find in our ſelves, that, without any previous Deliberation, we love our Body, and all the Members of it in the higheſt degree; alſo, that we love proportionably all thoſe things that tend to the Nouriſhment and Support of it. But when we more fully conſider and reflect, that tho we may from time to time, by our Care and Diligence, get, keep, and make uſe of all that is ſerviceable and neceſſary thereto, our

our Body nevertheleſs becomes old, and wears out with eating Time, till at laſt 'tis waſted and conſum'd to nothing. And if we further reflect, or find by Experience in our own Body, that take what care we can of it, it is nevertheleſs at all times expos'd, upon any ſlight Accident or Neglect, to be deſtroy'd and brought to nothing: If we reflect, I ſay, on theſe infallible Truths, we ought from thence to reſolve and determine, that we have no great Reaſon to love, at the rate which moſt Men do, ſo frail and imperfect a Body, with which we certainly muſt part in a ſhort time, and from which we may at all times be compell'd to part unawares.

Thus too we love, without any foregoing Reflection, our Glory and Honour, that conſiſt in other Mens ſpeaking or thinking well of us. And this Deſire is ſo powerful and ſtrong, that it often makes us contemn, neglect and loſe our Eſtate, Health, Body and Life it ſelf, to purchaſe Honour and Renown. But if we duly reflect, that all Men who know, or have known us, will ſoon be gone hence, and leave this World as well as our ſelves: and alſo that all Remembrance of what we have been or done, or undergone, that is, of our Perſons and Stations, Actions and Sufferings, will continually dwindle and wear away in the Minds of our Poſterity, and at length be bury'd and loſt in eternal Oblivion: And beſides, that whatever another thinks or ſpeaks of us, makes us neither better nor worſe, conſider'd in our own ſelves; and that when we are dead, it can do us neither good nor hurt: we ſhall indeed find but little Reaſon to value this Phantom, Honour, at ſo high a rate as we do.

* And

And if we call to mind that the greateſt part of Mankind, either out of Self-Intereſt or Ignorance, love and honour moſt thoſe who moſt deſerve to be blam'd and neglected, we ſhall ſurely be convinc'd that we ought to ſet but a little value on the noiſy and empty Honour of this World, even tho we have acquired it by noble and virtuous Actions.

And we know further, that without previouſly reflecting, what the Life of Man is, and how much it ought to be eſteemed by us, we love it above all things. It will therefore be expected that we ſhould give our Opinions concerning it. To this end then we hold it for certain, that the Life of Man conſiſts in the Union of one thinking Immortal Soul to one Human Body; and that, during that Union, a Man lives a human Life, when by the Thoughts of the Soul the human Body is ſo influenc'd and mov'd, that from thence the requiſite human Actions or Sufferings follow. Beſides, we live a human Life, as long as the outward Objects ſtrike or play upon ſome of our quick and living Senſes: Alſo when ſome inward Motions of our Blood or of our Mind work upon our Soul in ſuch a manner, that from thence proceed the Thoughts and Sufferings or Paſſions of our Soul.

And if we duly reflect on all theſe Thoughts, Motions, and Sufferings or Paſſions of the Soul, we ſhall truly be convinc'd that the Bad more trouble and oppreſs us, than the Good rejoice and delight us, and that therefore we have not ſufficient Reaſon to love ſuch a Life ſo much. This would appear more evidently, if we propos'd to ourſelves in particular all the Pleaſures

of

of human Life, and upon each of them ask our ſelves, if we value our Lives at ſo high a rate on account of the Sweets that we are capable of enjoying in thoſe Pleaſures; and whether they are ſo great, that to enjoy them we ought willingly to load ourſelves with all the heavy Burdens, and endure all the bitter Afflictions that are inſeparably annex'd to human Life.

For example, let us thus examine ourſelves: Are the Pleaſures that we enjoy by the Sight of our Eyes ſo great, as to render us inſenſible of hateful Objects, and make us value our Life as we do?

Do the pleaſant and harmonious Sounds and Voices which ſooth the Ear, make our Life ſo dear to us?

Do the grateful and fragrant Smells that refreſh the Heart, make us ſet ſo high a value on Life?

Do the Delights we enjoy in the Reliſh of exquiſite Meat and Drink, make us thus doat on Life?

Or laſtly, Do the Joys of ſweet Coition in the Embraces of a lawful Wife, which indeed are ſo great that our whole Body is tranſported with the vaſt Delight, which ſo fills the Senſes, that the Noble Soul is for the time almoſt intirely bereft of the uſe of her Underſtanding: Do theſe, I ſay, make us eſteem Life ſuch a Bleſſing?

No certainly: for all theſe Delights depend upon the Body, and even brute Beaſts hold 'em in common with us: Whoever therefore ſeriouſly reflects thereon will be convinc'd and reſolve, that all theſe Motions tend only to the

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Support and Generation of human Bodies, and that the Pleaſures which proceed from thence, and even Life it ſelf, inaſmuch as it conſiſts therein, neither can nor ought to be eſteem'd any higher than as ſomething beſtial and mean.

We will now propoſe to the Reader's Conſideration ſome other human Delights, that we hold not in common with the Beaſts, and ask him the ſame Queſtions concerning them.

Setting aſide the Imployments with which Men buſy themſelves to get a Living, and which we are abſolutely compel'd to undergo, and therefore are not computed among the Pleaſures of this Life; it comes firſt into our Thoughts, that the moſt voluptuous Men are wont to take delight in building Houſes, in planting Groves and Orchards, in making fine Gardens, in getting and educating Children, in keeping great Houſes and many Servants, that they may be ſerv'd and reſpected by them. Now we ask the Reader, if each of theſe things be not attended with more noiſe and trouble, than quiet and real Delight? And if, while we place any of theſe things among the greateſt Pleaſures of our Lives, we have not indeed great Reaſon to ſet a low value on human Life?

It comes next into our Thoughts, that Men, who ſpend their Days with moſt Prudence, place and find their chief Delight in the Search and Diſcovery of the Truth and Uſefulneſs of all things, and eſpecially of thoſe that are of Importance to Mankind in general, or of particular moment to thoſe who make it their buſineſs to ſearch and find them out. Now we cannot deny but Men, who buſy themſelves in this manner,

manner, enjoy a very great Satisfaction and Pleaſure in the Converſation of others like themſelves: Nor, that it is a great Delight to ſuch Men, when they impart their Thoughts and Obſervations to one another, to find a mutual Concord and Agreement of them. Therefore we hold this to be the ſole Buſineſs of Men, and the only part of our Life, to which are annex'd no Inconveniences, capable to pall the ſincere Delight that conſtantly attends it, and which for this reaſon ought to be eſteem'd the chiefeſt Pleaſure and the very Salt of our Lives. But if we ſet the Scales, and put all the Misfortunes and Inconveniences that neceſſarily attend this Life in Balance againſt it, it will in no wiſe be able to weigh them up, nor eaſe us of their oppreſſive weight: And hence it is that the Antients truly ſaid, that in this Life Men muſt drink a Hogſhead of Vinegar to each Pint of Wine.

And having thus fully diſcours'd of the things that we love without any previous Reflection, it remains, that we now treat of thoſe that we hate or are averſe to by Nature, without any foregoing Judgment or Thought. And for that they are in great Number, we will obſerve the ſame Method we have follow'd in ſpeaking of the things that we naturally love; and touch only on the chiefeſt of thoſe things that we fear or hate, and then enlarge a little upon Death, which we are wont to dread above all things.

Every Man knows, that, without any previous Reaſoning with our ſelves concerning it, we fear Want or Poverty: But Reaſon teaches us

that true Poverty conſiſts only in the want of thoſe things that are needful to us, to enable us to keep our Bodys alive and in Health, to which end we ſtand in need but of little: And if we examine our ſelves thorowly, we find, that we moſt apprehend the want of thoſe things, without which we imagine we cannot live with Pleaſure. Yet ſince we do not live on what is abundant and ſuperfluous, and ſince our Nature is not only content with a little (*Natura paucis contenta*) but alſo for that we live with few things if well ſupply'd and ſerv'd us, much more pleaſantly than with a ſuperfluous Abundance, *Vivitur exiguo melius ſi noveris uti*; 'Tis a Self-evident Truth, that Poverty in it ſelf is very little to be fear'd.

No Man is ignorant, that without any foregoing Judgment, only out of an innate Inclination we ſtand in ſuch dread of Shame and Diſgrace, that many Men chuſe rather to die than ſuffer it. But Reaſon alone teaches us, that we, on account of what others think or ſpeak of us, are not in our ſelves either better or worſe; and that therefore Shame or Diſhonour ought not ſo much to be fear'd.

Laſtly we find, that without any previous Reaſoning and Conſultation with our ſelves we fear Death, as the worſt of Ills that can happen to us, without knowing what Death is, or what Ills it brings along with it. Now the Death of Men is nothing elſe, but a ſtanding ſtill or Ceſſation of all our Thoughts, Deſires and Actions, which take their Riſe from the Union of the Soul with the Body, as we have ſaid already. And this Death or Ceſſation of all human Actions,

ons, proceeding from, or being properly, a Separation of the Soul from the Body; we ought to know, that this Separation proceeds not from any Change or Diminution that happens to the Soul in it ſelf, or to which it is ſubject: but that ſuch Separation, Death or Ceſſation of Thought and Action proceeds only from that Change, Diminution or Deſtruction of human Bodies, by means whereof the Blood in our Heart becomes no longer able to circulate, but fixes there and ceaſes from Motion: ſo that our Heart no more prepares nor ſends up any Spirits into our Brain, where our Soul was wont to govern the Motions of thoſe Spirits, while they too were wont to awaken in our Soul Thoughts that reſulted from thoſe Motions, and whoſe Ceſſation is the reaſon that our Soul can no more be excited nor ſtir'd up to any human Thoughts, nor can ſhe govern or order thoſe Motions, that are no longer there. So that from thenceforward our Body can have no manner of Communication with our Soul, nor our Soul any ſort of Fellowſhip with our Body: And that this will one day happen to all of us, is a Truth of which none ever yet doubted, and which long ago was not ill expreſs'd in theſe Verſes.

The Church, Court, Death ſeem all agreed;
The Church the Living takes and Dead:
The Court takes all things, right or wrong;
Death takes the Feeble and the Strong.

And if we reflect beſides, that a Spirit, whoſe being conſiſts in thinking, and deſiring or not

deſiring, is happy or unhappy, according as his Thoughts rejoice or afflict him; and that, on the other hand, ſince a human Body can have no Thoughts in it ſelf, it cannot be ſaid to have either pleaſant or ſorrowful Thoughts, or to be happy or unhappy: It follows from thence, that ſince we muſt all expect that Change or Deſtruction of our Body, we ought not to fear it, nor be dejected at it; knowing, that what can make us truly happy or unhappy, remains intire and untouch'd, after that Deſtruction of the Body. And this is what the wiſe Antients taught us, when they ſaid, that our Soul ought as willingly to part from our Body, and leave this Life, as we with our Body leave a Dinner, where we have been merry with our Friends and ſatisfy'd our Hunger. *Diſcedendum e Vita, tanquam ſatur a Convivio.*

Inſomuch that when we enquire into the reaſons why, notwithſtanding all that we have hitherto alledg'd, we ſtill dread the Bugbear Death, we can find no other, than a childiſh Prejudice of long Continuance, that we imbibed in our Infancy, and a long Cuſtom of taking great care of our Body. And this Fear remains with us, chiefly becauſe we dare not truſt to our own Reaſon and Judgment in Affairs of great Moment, till our own Experience too has convinc'd us that we judg'd aright: which, ſince it cannot happen to us in relation to the Condition of our Soul after the Separation from the Body; for that we riſe not from the Dead, to remember our ſelves or make known to others the State of departed Souls; the Fear therefore that our Soul will be in a worſe abode after Death, than

than while it inhabits our Body, is the chief reaſon that we ſo much dread their Separation, that we even ſhudder at the very Thought of it: as alſo that the Love of Life and the Fear of Death are more hard to be vanquiſh'd, and of longer continuance with us.

But we daily ſee, that Men who are perſecuted to Death for the ſake of their good Actions, or for that they have liv'd according to the Rules of Reaſon, and the righteous Precepts of God, or at leaſt think to have done ſo, are thereby ſo ſtrengthen'd in their hopes, that their Soul will enjoy a better Life after her Separation from the Body, that they not only deſpiſe the Deſtruction of it, and brave the worſt of Torments and the Pangs of Death, but even run haſtily to embrace their Fate with open Arms, and leave this Life in Extaſies of Joy and Gladneſs.

Thus in all times were ſeen even among the Heathens, as well of *Greece* as *Rome*, ſome Politick Martyrs, who knowing that they ſhould ſuffer Death for having taught the Truth, or for their virtuous Zeal for the Welfare of the common Inhabitants of their Native Country, put ſuch Truſt and Confidence in the Divine Wiſdom and Goodneſs, from which they firmly believ'd to receive a better Station for their Soul, that with undaunted Minds they went to embrace their Death. Of this we have Examples in *Socrates*, *Seneca*, *Thraſeas Pætus*, *Priſcus Helvidius*, and many others.

And foraſmuch as in no County of the whole Earth, except *England* only, there is now any Politick Government, where a King is indeed and according to right ſubject to the Laws, as

appears there as ſoon as a Parliament is aſſembl'd: And whereas the Kings of that Kingdom have, in the Intervals of Parliaments, all along executed the Laws in ſuch a manner, that in that Country only, more Perſons have been put to Death, who have been renown'd, like ſo many Innocent and Politick Martyrs, to have died in defence of the Liberty and lawful Government of the Kingdom, than in all the other Countries of *Europe* together: 'Tis therefore no wonder, that more in that Country than in any other, have been ſeen to die on a Scaffold with brave and unconquer'd Minds: Not that we will aſcribe it to any particular or natural Bravery of the *Engliſh*. For we have ſeen the like Examples of Conſtancy in our Provinces, in Perſons who have been put to Death for endeavouring to promote the Welfare of their Native Country; particularly, an old Man of ſeventy three Years of Age, in the Year 1619; and in 1672. the two Renown'd Heroes and Brothers, in the Flower of their Age, left us Illuſtrious Examples of this Virtue. Beſides, all Countries of the Earth have at all times produc'd Perſons both Men and Women, who undauntedly and chearfully embrac'd their Death, rather than abjur'd a Religion which they believ'd to be true and moſt pleaſing to God; as being fully perſuaded, that when they had laid aſide this mortal Life, they ſhould be cloth'd with Immortality, and receive the Crown of eternal Bleſſedneſs.

To conclude, theſe Chriſtian as well as Politick Martyrs, and all thoſe who ſuffer for their Virtues, are repreſented to us by the melodious Swan and ſtately prauncing Horſe. And the

three

three other Fables propoſe to our Conſideration, all thoſe Men, who have not duly reflected, what Life and Death are; and who conſequently continue in the ſame miſtaken Opinions of them, that they had conceiv'd even from their tender Years. The firſt Fable of the three ſhews us a Man, who, contrary to the Courſe of Nature and our own Inclinations, would willingly have dy'd to be releas'd from the Inconveniences of old Age. The ſecond gives us an Example of a Man, who, rather than die, would always have undergone all the Miſeries to which the Life of Man is expos'd. And the third Fable ſhews us all ſuch Men, as neither prepare to live well, nor die well; but continually delay both, till Death at length ſurprizes 'em unprepar'd.

So that the proper Deſign of this Fable is, to teach us, That whoſoever puts his Truſt in God builds on a ſure Foundation. *In te, Domine, ſperavi*, ſays the Royal Prophet, *non confundar in æternum: in Juſtitia tua libera me*, Pſal. 30. And that, as a Man, who has liv'd well, cannot die ill: ſo he, who has liv'd ill, can ſcarcely die well. Let us then walk in the Paths of Virtue during this frail and mortal Life, and with Joy and Courage expect and receive our appointed Hour, always remembring theſe holy Words, *I heard a Voice from Heaven, that ſaid, Bleſſed are the Dead, who die in the Lord from henceforth for ever.* Amen, *ſays the Spirit, for they reſt from their Labours, and their Works ſhall follow them.* Apocal. cap. 14.

FINIS.

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FINIS.

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NICVM

A

TABLE

OF THE

Principal Matters

Contain'd in

The Second VOLUME.

A

ACtions *more certainly denote the Deſires and Intentions of Men than their Words or Oaths*, 294. *That a trickiſh Action is leſs diſhonourable than a Lye.* 186.

Advice. *That Men are often capable of giving good Advice to others, but not to themſelves,*

ſelves, 50. *In what Caſes we ought to ſuſpect the Advice of others*, 172. *Why Men truſt leſs to that of others than their own*, 256, & 257.

Affections *and Deſires natural to Men*, 135, & 136.

Ambition, *the moſt violent of all Human Paſſions, and why*, 34, & 35. *That it excites Men to commit the greateſt Villanies*, 317, & 323. *That even the Ambitious themſelves can give no Reaſon why they ſhould rule over their Equals*, 318. *That there can be no Friendſhip between Ambitious Men*, 27, & 28.

Aniello. Thomaſo Aniello *came on a ſudden from a poor Fiſherman to be Maſter of the whole Kingdom of* Naples, 333.

Anjou. *Duke of* Anjou *choſen Protector of the Liberties of the* Netherlands, 76. *How he behav'd himſelf in that Imployment, and his Death*, 77.

Apologue *of the Antients, that all Men carry two Knapſacks on their Shoulders*, 299.

Aſtrology. *That the Stars have no Influence on the Beings, Thoughts or Actions of Men*. 347.

Athenian *Women, hearing* Plato *diſcourſe of the Immortality of the Soul, kill'd themſelves*, 11.

C.

CAbbage. *Pleaſant Story of a Wonderful great Cabbage and Kettle.* 141.
Cæſar. Julius *and* Auguſtus *attempted the like Deſign with* Catiline, *but with different Succeſs,* 113. Julius *ſlain by* Brutus *and* Caſſius, 169. Auguſtus *made himſelf Emperor,* ibid. *Sharp Reply of a Peaſant to him,* 312.
Calvin *falſely ſlander'd by the Monks that he had been guilty of Sodomy,* 140.
Catiline's *Conſpiracy and Character,* 113.
Charity *always begins at home,* 197, & ſeq.
Charles *Duke of* Burgundy, *defeated by the* Switzers *in three ſeveral Battels, and ſlain in the laſt of them,* 340.
Charters *and Companies prejudicial to the Publick,* 275, & 276.
Chriſtian II. *King of* Denmark *crown'd K. of* Sweden *at* Stockholm, 322. *How he baſely put to death all the Chief of the Kingdom,* ibid.
Church. *Abſurd Doctrines of the Church of* Rome, 121.

Cities. *The firſt beginnings of Cities are obſcure or unknown*, 282. *That 'tis dangerous for a City to be govern'd by the ſeveral Companies of Tradeſmen*, 177, & 178. *That Inhabitants of Cities enjoy many Priviledges and Advantages above thoſe of the Country*, 209. *Why Kings and Princes will not willingly permit their Cities to be large and populous*, ibid. *A City without Trade compar'd to a Man who feeds on his own Blood*, 3. *Guilds and Companies of Tradeſmen and Merchants ruinous to a trading City.* 6.

Commines. *Too great Familiarity of* Philip de Commines *with* Charles *Duke of* Burgundy, 269. *How he came by the Nickname of* Boots. 270.

Compaſſion *due to all men, and why*, 43. *In what it conſiſts*, 165. *How far it ought to extend*, 166, & 170. *That 'tis often miſapply'd*, 167.

Concinno Concinni, *Marſhal* d' Ancre, *murder'd, and his Wife beheaded*, 331.

Conſcience. *A good Conſcience the greateſt Excitement to virtuous Actions*, 180.

Content. *The chief Duty of Man*, 330, & ſeq.

Council of Spain. *Their good Advice to the* United Netherlands *ſlighted and neglected*, 44.

Country. *Who are the uſeful Inhabitants of a Country*, 5. *That we ought to love our Country above all things*, 100, 101. *That we ought not to ſtand neuter when our Country is concern'd*, 102. *Law of the* Athenians *againſt ſuch men*, 103. *Praiſe of thoſe who die in its Defence*, 101.

Courtiers. *Court-Favourites deſcrib'd*, 35, 36, & 37. *Prudent Advice to Courtiers, whoſe Maſters are grown old*, 86.

Cowards *and Adulterous Wives, how puniſh'd by the old* Germans, *and that they often voluntarily hang'd themſelves*, 12.

Cromwel. *Hateful Treachery of* Oliver Cromwel, 291, 292, 293.

D.

DEath. *That the Fear of Death deprives Men of their Judgments*, 92,—95. *What Death is, and why we ſo much dread it*. 386, & ſeq.

Deceit. *In what it conſiſts*, 186.

Deliberation, *requiſite in all things of moment*, 358, & ſeq.

Deriſion. *That men who deride thoſe they have injur'd are eſteem'd little better than Devils incarnate*, 311.

Dionyſius *the Younger of* Syracuſe, *his Anſwer to* Philip *of* Macedon, 371.
Diſhonour. *That men naturally dread Shame or Diſhonour, and why,* 386.
Drunkenneſs. *The Inconveniences that attend it,* 225.

E.

ENvy. *When blameable, and when not,* 191, 192. *That not ſingle Perſons only, but whole Nations are infected with this Vice,* 193.
Equality *of Mankind,* 41, & 43.

F.

FAmiliarity. *That we ought to avoid being too familiar with our Superiors,* 85.
Families. *The Chief in* Holland *owe their Riſe to Trades,* 282.
Fear *confounds the Judgments and Underſtandings of Men,* 219.
Force, *Treachery and Perſwaſion, the three means that men imploy to obtain their ends,* 90,

90, 91, 92. *Why men rather chuſe to make uſe of Force to compaſs their Deſigns, than of Treachery and Deceit,* 290.

Foreigners. *That rich Foreigners are unſafe in Monarchical Governments,* 160. *That they are always envy'd by the Natives,* 195. *That 'tis dangerous for the Natives of a Republick to go to live under a Monarchy,* 211.

Fortune. *That we ought not to aſcribe any Accidents of this Life to Fortune or Chance,* 367, & ſeq.

Friendſhip *compar'd to an Edifice, and what Friendſhips are laſting, what not,* 25, & ſeq. *Why generally made,* 157. *That the Virtuous ought never to enter into Friendſhip with the Vicious,* 160. *But to avoid their Converſation,* 161. *That men ought to contract Friendſhip with others, and with whom,* 266, 267. *That Superiors have no true Friendſhip for Inferiors,* ibid.

G.

GEnerals. *That 'tis of dangerous Conſequence to a Republick to give too great a Power to their Generals,* 173.

God. *What God is,* 118. *Difference between the Essence of God and Man,* 119.

H.

HEreditary Offices *ruinous to a Commonwealth,* 14.
Hipparchus, *slain at* Athens, *and why,* 75.
Honour, *the Shadow of Virtue,* 245.
Hypocrisy *and* Hypocrites. *What Hypocrisy it was that we find so often condemn'd in the Holy Scripture,* 128. *That the Ignorant only are deceiv'd by it,* 129. *Hypocrites in general the worst of men,* 131, 181, 248. *Politick Hypocrites,* 182. *The worst sort of Hypocrisy,* 186. *Punish'd in all well-constituted Republicks,* 187. *Sin against the Holy Ghost,* 188. *Hypocrites describ'd,* 246.

I.

IDeots *cannot be said to do either good or harm, and therefore deserve neither Honour nor Blame,* 310. *That men had rather*

ther be accounted great Knaves than great Fools, 311.
Idols *and* Idolatry. *What they are,* 118 & ſeq.
Ignominy. *The Fear of Ignominy and the Deſire of Honour are the Occaſion of moſt Villanies,* 12.
Indifferent things. *Which they are,* 109, 110, 203.
Intemperance *diſſwaded,* 214, 215. *The Inconveniences that attend it,* 116.
Intereſt. *That all men naturally neglect the Publick Good for their own private Intereſt,* 73.
Iſraelites *ruin'd by their Kings,* 65.
Judgment. *When we are ſaid to form a raſh Judgment,* 83. *That we are apt to miſtake in our Judgment of Great men,* 84, 85. *That men are partial in their Judgments of others.* ibid.

L.

LAW *of the* Athenians *againſt Self-Murderers,* 11. *Againſt thoſe who endeavour'd to make themſelves Sovereigns of the Republick.* 74, 75.
Leiceſter. *Earl of* Leiceſter *choſen Governor and Captain General of the* United Netherlands,

therlands, 77. *Endeavours to make himself Sovereign of those Countries,* 78. *He returns to* England, *and dies,* ibid.

Leiden. *First Rise of that City,* 282.

Life of Man. *Wherein it consists,* 382. *How far the Pleasures of this Life deserve to be lov'd,* 383. *That men ought to be very cautious how they change their Condition and State of Life,* 148, & seq.

Lorain. *Saying of the Cardinal* de Lorain *to excuse his shameful Lies,* 36.

Love. *Why we love our Wives, Children, Friends,* &c. 198. *That men naturally love themselves more than others,* 198. *Different Love that we ought to bear to others,* 99, 100. *Ill Effects of Self-Love,* 42, 127, 177, 298.

Luther, *falsely accus'd of conversing with the Devil. Story of a black Mouse found in his Coffin,* 141.

Liars. *That they destroy and render useless one of the greatest Gifts that God has given them,* 134. *And are unworthy of human Conversation,* 139. *Never believ'd when they speak Truth,* 38, 225. *Always detected at long run,* 139. *That it is lawful to lie in some Cases,* 137.

M.

MAchiavel. *His Opinion concerning Kings and Princes who govern their People with Juſtice,* 130.
Maſſacre *of* Paris, *contriv'd and executed by Order of* Charles IX. *of* France, 322.
Martyrs, *Chriſtian and Politick,* 389, 390.
Medicis. Peter *of* Medicis *driven out of* Florence, *intended to ſurprize that Town, but miſcarry'd,* 258. *The* Florentines *forc'd to ſubmit to* Alexander de Medicis, 259. *The ill Succeſs of their Deſign of murdering* Lawrence *and* John *of* Medicis, 319.
Misfortunes. *That to avoid falling into Misfortunes, or to preſerve their Lives, men make no Conſcience of committing all manner of Crimes,* 11. *The difference between good and ill men when fallen into Adverſity,* 224. *The different Meaſures that the Wiſe and Fooliſh take in their Misfortunes,* 251.
Monks. *The Arts they us'd to chowſe men of their Eſtates,* 93, 94.
Monopolies, *dangerous to the Publick, and why,* 5, 6.
Moore. *Remarkable Inſtance of the Evenneſs of Temper in Sir* Thomas Moore, *Chancellor of* England, 264.

Myſteries. *By whom firſt introduc'd into the Church, and by whom continu'd,* 20.

N.

NAture. *That Men are by Nature inclin'd to love many things,* 380. *What they are, and how far they ought to be lov'd,* 381, 382. *That Men are by Nature inclin'd to fear many things,* 385. *What they are, and how far they ought to be fear'd,* 386, & ſeq.

Neceſſity, *the Mother of Invention,* 238. *Confirm'd by the Examples of particular Men and Countries,* 239.

Noſtradamus, *the Younger, his falſe Prophecy,* 352. *Kill'd by the Kick of a Horſe,* ibid.

O.

OLiviertjen. *His Education,* 320. *Makes himſelf Maſter of* Fermo *by murdering all the chief Inhabitants,* 321. *Is put to death by* Cæſar Borgia, 322.

P.

PArents *generally take more care of their Children than of their Pupils*, 252. *Difference between a Parent and a Maſter*, 253.

Paſſions. *That our Paſſions hinder us from paſſing a right Judgment of things*, 298. *That they render us eaſy to be deceiv'd*, 92. *And prevent us from judging in our own Affairs ſo well as in thoſe of others*, 54, 55, 59. *In what things we are moſt ſubject to be miſled by our Paſſions*, 55.

Philoſophers, *reputed Atheiſts*, 280.

Piſiſtratus. *His Stratagem to make himſelf Lord of* Athens, 168.

Poverty. *Why difficult to be born*, 12. *That men naturally fear Poverty, and why*, 385.

Praiſe. *What things truly render men worthy of Praiſe or Blame*, 203, & ſeq. *That men are partial in praiſing and blaming others*, 111, & ſeq. *That virtuous men deſire no more Praiſe and Eſteem than they deſerve*, 245.

Preachers. *That their Works ought rather to be obſerv'd than their Words*, 291.

Predeſtination *and Free Will. Whence proceed the different Opinions concerning them*, 55, & ſeq.

Pro-

Promiſes *made upon Oath, when they ought to be obſerv'd, and when not,* 48, 49.

R:

REligion. *That the Apoſtles taught only a reaſonable Faith,* 19. *That all men ought to be allow'd Liberty of Conſcience in Points that are controverted, and cannot be decided,* 57.

Revenge *and Covetouſneſs excite men to great Villanies,* 27. *Revenge of a King always ſtil'd a juſt Puniſhment,* 301. *Remarkable Inſtance of Revenge in the Perſon of a Peaſant on three* French *Troopers,* 311.

Riches. *How commonly got,* 329. *That they often make men inſolent,* ibid. *That men of Eſtates are generally averſe from Deceit and Violence, to which men of low Fortunes are for the greateſt part prone and addicted,* 18. *Seldom acquir'd or kept but by men who deſerve them,* 369. *That the Riches of the Inhabitants of the* Low Countries *conſiſt in Perſonal Eſtates,* 113.

Rizzi. *The ſudden Riſe and Fall of* David Rizzi, *Favourite to* Mary *Queen of* Scotland, 331.

Robbery *detected by a Stratagem,* 253.

S.

S.

ST. Paul. *Count of* St. Paul, *Conſtable of* France, *deliver'd himſelf into the hands of his Enemies, and was beheaded at* Paris, 95.
Shimei *curſes* David, 300. *And is ſlain by* Solomon's *Order*, 301.
Sovereignty *of one Man, ruinous to the whole Country*, 67, & paſſim.
Stralſont. *The Burgers of that Town admitted the* Swedes *into it, and could never get them out again*, 50.

T.

TEars, *ſhed with deſign to cheat and deceive, argue the worſt of Men*, 292, 293.
Thraſyllus, *the Aſtrologer, in great Credit with* Tiberius Cæſar, 352. *His Stratagem to ſave the Lives of many worthy Citizens*, 353.
Time-ſervers *deſcrib'd and cenſur'd*, 104.
Triumvirate *between* Anthony, Lepidus *and* Auguſtus, 28.
Truth *and Falſhood, in what they conſiſt*, 136.

V.

V.

VIllains. *The means they uſe to rob one another and other men,* 49.
Voluptuous Men. *In what they place their chief Delight,* 394.
Uſurpers *are Politick Idols,* 123.

W.

WAlſtein. Albert de Walſtein *created Duke of* Mecklenberg, 332. *Form'd a Deſign to ſeize the Kingdom of* Bohemia, *and was murder'd by Order of the Emperor* Ferdinand II. 333.
Warfuſee. *The Count of* Warfuſee *murders the Burgermaſter of* Liege, *and puts the Town into the hands of the* Spaniards, 323.
Will. *The Will is always taken for the Deed both by God and Man,* 109.
Laſt Wills *and Teſtaments unknown to the* Romans, *and when they begun,* 93.
De Wit. *Murder of* Cornelius *and* John de Wit, 320.
Witches *and* Witchcraft. *That there is no ſuch thing as Witchcraft,* 348, & ſeq. *That Phyſicians encourag'd the Belief of it,* 351. *Remarkable Story of a rich Widow of* Triers *accus'd of being a Witch,* 354.

FINIS.